

to do much in that direction in the later years of her life, but always gave of her means to the full extent of her ability.

The funeral services will take place in the Twelfth Ward Meetinghouse on Friday afternoon at 2 o'clock. Remains may be viewed by friends at her residence, 49 South Fourth East, on day of funeral from 10 a.m. to 1 p.m.

*Hannah and Dorothy Moon Kimball.* Hannah Moon was born May 29, 1802, in Preston, England, and Dorothy was born February 9, 1804, the same place, both daughters of Matthias and Alice Plumb Moon.

A history of Mormon immigration oftentimes presents the names of the first people who migrated to Nauvoo following the opening of the gospel in England. From the history of *Hugh Moon* we read that at the time of Heber C. Kimball's mission to England, he visited, and with others converted the Matthias Moon family, among whom were two daughters, Hannah and Dorothy. Matthias Moon was an honest and upright man who had belonged to the Church of England for twenty years. Then he became a Methodist until the elders brought him the message of The Church of Jesus Christ of Latter-day Saints. After his baptism in 1837, Matthias sold his property and planned to leave for the United States with his family. However, he passed away in Pennworthen, Lancastershire, England, in 1839.

The family embarked in May of 1840, along with other Saints from Liverpool to journey to America. When they arrived in Montrose, Iowa, the mother passed away August 14, 1841. In 1842 the Moon family, consisting of Hugh, John and their three sisters, Hannah, Dorothy and Alice, moved to Nauvoo. Hannah and Dorothy were endowed January 22, 1846, in the Nauvoo Temple. The genealogical sheets of the Moon family state that the two girls were married to Heber C. Kimball March 14, 1856, in the Salt Lake Endowment House, President Brigham Young performing the ordinances, but the Temple Records Index Bureau records their having been sealed to him in the Nauvoo Temple.

President Kimball established a home for Hannah and Dorothy in Farmington, Utah. No date of their death is available, but both are buried in the Farmington Cemetery. —Jeanette C. Harward

*Theresa Morley Kimball* was born July 18, 1826, at Kirtland, Ohio, the daughter and sixth child of Isaac and Lucy Gunn Morley. Early Church history notes that this family was closely associated with the Prophet, Joseph Smith, and that by revelation through the Prophet, the Lord called Isaac Morley to sell his farm in Kirtland. He followed the Saints from place to place, making his home in Nauvoo for some time. His daughter, *Cordelia*, was given to the Prophet Joseph Smith in marriage when she was twenty years old, and in 1846 his daughter, Theresa, married Heber C. Kimball in the Nauvoo Temple. One of Morley's histories indicated that she will-

ingly became his wife. Theresa Morley Kimball came to Utah in 1848 and lived until October 7th, 1855. She is buried in the Kimball-Whitney Cemetery.

*Martha McBride Knight Kimball*, the ninth child of Daniel and Abigail Mead McBride, was born on March 17, 1805, at Chester, Washington County, New York. Developing into a dainty young woman with gray-blue eyes and dark hair, Martha became the bride July 26, 1826, of Vinson (Vincent) Knight, a thrifty farmer and son of Dr. Rudolphus and Razpah Lee Knight. Martha, as an industrious young wife, operated her spinning wheel and plied her needle on the woolen goods and linen made from the wool and flax grown on the family farm, developing her skill to a perfection.

On March 24, 1834, at Perrysburg, New York, Vinson and Martha joined The Church of Jesus Christ of Latter-day Saints. Selling their property at great sacrifice in the spring of 1835, they moved to Kirtland, Ohio, with their children, *Almira*, *Razpah*, *Adaline* and *James*, where soon Vinson became presiding bishop of the Church, a position he did not hold long for he passed away in Nauvoo July 31, 1842. Active in attending to the needs of the poor and afflicted in Nauvoo, Martha belonged to the sewing circle and was a charter member of the first Relief Society organized there March 17, 1842, on her thirty-seventh birthday anniversary.

Martha was sealed to the Prophet Joseph Smith at Nauvoo a short time before his death. January 26, 1846 she was married to Heber C. Kimball in the Nauvoo Temple. Leaving Nauvoo at the time of the exodus, Martha traveled to Winter Quarters with her children and son-in-law, *Gilbert Belnap*, to whom her fourteen-year-old daughter, *Adeline*, had been married December 21, 1845. They left the Missouri River June 15, 1850, in the Jonathan Foote Company and arrived in the Salt Lake Valley September 17th of that year. Martha became a member of the Heber C. Kimball family with whom she resided until she moved to Hooper, after which she lived in that community and Ogden. The following account was taken from the Ogden *Standard Examiner* at the time of Martha's death November 20, 1901:

... She was the mother of six children by her first husband, Mr. Knight, and three of these survive her, all of them between the ages of seventy and eighty years. They are Mrs. *Almira Hanson*, who resides in Akron, Ohio; Mrs. *Adeline Belnap*, living at Hooper, and *James Knight*, who resides at Circleville, Piute County. She had a great many grandchildren and great grandchildren and several great-great grandchildren.

The physical strength and endurance of Mrs. Knight was well-nigh marvelous. For nearly twenty years she had not used spectacles. Her needlework was a model for fineness amongst all her acquaintances for the past fifty years. She was a great reader, particularly of the daily papers, reading every word of telegraphic news, and during

the Spanish-American War she was regarded as one of the best informed persons in Weber County on the military operations of the contending forces.

Martha was sustained as first counsellor to Delilah Pierce Palmer, the first president of the first Relief Society organized in Weber County on the Tabernacle Square, January 6, 1856. She and her daughter Adaline were active in assisting in the relief of the suffering at all times. She was also one of the workers in the St. George Temple for several years.

—Flora Belnap

*Martha Knight.* In his history of the family of Heber C. Kimball, Whitney names Martha Knight as one wife "to whom was born one child, a son, name unknown." Adelia Almira Wilcox Kimball in her journal wrote the following:

We got along as well as we could. He (Heber C. Kimball) expected each woman to cultivate her share of patience. The names of these good sisters were Sarah Ann Whitney, Lucy Walker, Ellen Sanders and Aunt Martha Knight, all trying to do their part in a good cause they were engaged in.

We have failed to find any dates for Martha Knight and some members of the Kimball family have suggested that she and Martha McBride Knight might have been the same woman.

*Mary Houston Smith Kimball*, born September 11, 1818, to James Houston and Mary Ettleman in Jackson, Stark County, Ohio, had five sisters and one brother. They were Elizabeth, John, Ann, Sarah, Susanna and Catherine.

Mary was sealed to the Prophet Joseph Smith January 1, 1846, and was married that day for time to Heber C. Kimball. She is listed as having come to Utah in 1848 as one of the wives of President Kimball. Jethro Houston Whitney received a letter from her dated June 16, 1896, in which she told him that she had moved to Salt Lake from Pleasant Grove, and that the Church was going to buy her place. She wrote she was going to live in Salt Lake City the rest of her days and work in the Temple; that she lived in the first house west of the Tabernacle in Susan Smith's home at 29 North West Temple Street.

Aunt Mary died at 828 West North Temple Street December 24, 1896, at the age of 78 years, 3 months and 13 days. Her funeral was held in the Sixteenth Ward Meetinghouse, Sunday, December 27, 1896, at 12 o'clock. She is buried in the City Cemetery. The following inscription appears on her monument: "Mary Houston, wife of Heber C. Kimball."

—Martha W. Inch

*Mary Fielding Smith* can really be counted as one of the greatest women of modern times. A charming, gentle lady, she was the wife of Patriarch Hyrum Smith, brother of the Prophet Joseph, whom she married December 24, 1837, after his first wife's death. Mary was born in England July 21, 1801. Whitney names her as one of the



Mary Ellen Kimball

teacher and one of the first school teachers of the city and state. She was a most intelligent and amiable woman; a saintly soul. The children who attended the school that she first taught were those of the Kimball, Whitney and Reese families, and we all loved Aunt Mary Ellen for the qualities I have just attributed to her."

Mrs. Kimball was very fond of children, although she had but one of her own, Peter Kimball, who was born to her after fourteen years of wedded life. But he was destined to die in his infancy. She was a mother in very deed, however, to the numerous other children who were committed to her care and instruction, and was always a prime favorite with them by story and anecdote, the narration of which they always listened to with rapt attention. While she was widowed and childless as stated, her own life's work has been such that it drew to her the most tender affection and solicitous watch-care possible from her two nieces, the Misses Ruth and Mary Reese, daughters of the late Enoch Reese. With them she resided during all of the closing years of her life, and they were faithful and loving in their ministrations to her to the very last.

The deceased was one of the strongest supporters of the Relief Society cause and labored for it with all diligence both by word and pen and was a constant contributor to the *Woman's Exponent* from the time it was founded. Her heart and soul may be said to have been wrapped up in her Temple work, though she was not able

Death came like a gentle sleep in the eighty-fourth year of her life and after a residence in this city of more than half a century, during which time she has been more or less associated with the intelligent thought and action of the community. She was a native of Charleston, Montgomery Co., New York, and cast her lot with that of the Latter-day Saints while she was yet a young woman. The stirring events that were attached to the experiences of the people of that period were clearly remembered by her as she personally participated in many of them, including the memorable march across the trackless plains to Utah, the future home of the Saints. Speaking of her today, Bishop Whitney said: "She was my first school

later date. The first mention of their meeting with Heber C. Kimball was when he was on his way as a missionary to England:

I started on a mission to England. One day in August, brother Duell took us in his wagon to Lima, about twelve miles, when he left us. He gave each of us a dollar to assist us on our journey. Brother Bidwell then carried us in his wagon to John A. Mikesell's, near Quincy, about twenty miles. The fatigue of this day's journey was too much for our feeble health; we were prostrated, and obliged to tarry a few days in Quincy to recruit. I was prostrate with chills and fever, and stayed most of the time at the house of Sisters Laura and Abigail Pitkin, who bestowed every kindness upon me they possibly could. . . . We left Quincy September 25th, feeling much better.

We next find the Pitkin family in Nauvoo where they were closely associated with the leaders of the Church, including Heber C. Kimball. From there, Laura and Abigail left for Council Bluffs, making their home at Winter Quarters where they were married to Heber, and according to history were members of the Kimball family. At a meeting held in the Kimball home on July 4, 1847, both women spoke and bore testimony, with others, of their delight in living the principles of the gospel. Abigail died at Winter Quarters. In the spring of 1848 they made preparations to emigrate with the Saints to Salt Lake Valley, and the Pitkin family traveled in the Heber C. Kimball Company. From the history of Adelia A. Wilcox we quote the following:

There was a large front room upstairs used for a spinning room. Here Aunt Laura would spin every day during the summer, when able, but not to overdo. She would rather do it than sit all the time, for she did not have anything to do around the house. She was very independent in her feelings and wanted to do her part in spinning and knitting for those who did for her. . . . Along the 20th of November when some of the family came from home, I was terribly shocked when they told me Aunt Laura was dead. She was taken seriously ill and died very suddenly. Now I felt badly to think I should never see her in life again, for I thought a great deal of her. Laura died Nov. 16, 1866, and is buried in the Kimball-Whitney Cemetery.

*Mary Ellen Abel* was married to Heber C. Kimball in the Nauvoo Temple and came to Utah in 1847. Adelia Almira Wilcox, who married Heber C. Kimball in 1856, said that when she moved to the big house on North Main Street, four of his wives, including Mary Ellen Abel, were living there. The following obituary was published in the *Deseret News* October 29, 1902:

Teacher Passes to Her Final Rest in This City.

One of the earliest school teachers of Utah passed to her final rest in this City last night in the person of "Aunt Mary Ellen" Kimball, widow of the late President Heber C. Kimball of the Mormon Church.

wives of Heber C. Kimball, whom she married for time only. Following are the remarks made by Heber C. Kimball at her funeral, in which he tells about her coming to his home, where she passed away September 21, 1852:

As regards Sister Mary Smith's situation and circumstances, I have no trouble at all, for if any person acted the part of a mother, she did. I may say she has acted the part of a mother, and a father, and a bishop. She has had a large family, and several old people to take care of, whom she has maintained for years by her economy and industry.

One thing I am glad of, and I feel to rejoice in the providence of God that things have been as they have. She came here sick eight weeks ago for me to lay hands upon her. She was laid prostrate upon her bed, and was not able to recover afterwards. I felt as though it was a providential circumstance that it so happened. She always expressed that she knew the thing was dictated by the Lord that she should be placed in my house, though accidentally. She probably would not have lived so long, had she been where she could not have had the same care. On Tuesday, eight weeks and two days since, she came here sick; from that time until her death she was prayerful and humble. I have never seen a person in my life that had a greater desire to live than she had and there was only one thing she desired to live for, and that was to see to her family; it distressed her to think that she could not see them; she wept about it. She experienced this anxiety for a month previous to her death. . . . I am glad I did right by Sister Mary, and took care of her, and that my family had the pleasure of nourishing her; the satisfaction that this gives me is worth more to me than a hundred thousand dollars. Do I believe they know it in heaven? Yes, as much as you do.

*Ann Alice Gheen Kimball* was born December 20, 1827, in Pennsylvania. A Quaker girl, reared in the staid and secluded confines of Chester County, Pennsylvania, she, with her parents and other Quakers joined The Church of Jesus Christ of Latter-day Saints in 1840 and moved to Nauvoo in company with Bishop Edward Hunter. Here the family prospered and became closely associated with the families of the Prophet Joseph Smith, Hyrum Smith and their friends, Brigham Young and Heber C. Kimball. Ann Alice was afflicted with ague in Nauvoo and was blessed and healed under the hands of Elder Heber C. Kimball. September 10, 1844, she was united to him in marriage, the ceremony being performed by Brigham Young.

Ann Alice was tall, of dark complexion with black, silken hair, very dark eyes and was intensely spiritual in her nature. She appeared happier at home than abroad, unless she could administer help and comfort to her friends, and to those who were in need. She was the mother of five children, Samuel H., married Orandine Pratt; Daniel H., born February 8, 1856, married Joan Okleberry; Alice, married Joseph F. Smith; Andrew and Sarah. The following obituary was taken from the *Women's Exponent* of October 15, 1879:



Wives of Mr. Kimball — Taken in 1888

Died in the Nineteenth Ward of this city October 12, 1879, of bronchitis, Ann A. Gheen Kimball, wife of the late Heber C. Kimball and daughter of William A. and Esther A. Gheen, born in Ucand, Chester County, Pennsylvania, December 20, 1827. Sister Ann was a faithful member of the Church, true to her integrity, honorable and upright through all her life, and patient in affliction. She has been connected with the Church from her youth, and has passed through many severe trials for the gospel's sake. She has gone to join her companion and friends behind the veil. Ann Gheen Kimball was buried in the Kimball-Whitney Cemetery.

"Blessed are the dead who die in the Lord."

*Amanda Trimble Gheen Kimball* was born January 18, 1830, the daughter of William A. Gheen, a son of Thomas and Alice Ann Atkin Gheen, natives of Goshen, Chester County, Pennsylvania, and Esther Ann Pierce. The parents were Quakers. In the spring of 1840, the first elders of The Church of Jesus Christ of Latter-day Saints came to Chester County, and the parents and their children who were old enough to comprehend, were convinced of the truth of the gospel. In August of the same year, Amanda's parents and oldest sister were baptized, and the following December, Amanda and her sister Ann A. were also baptized. In the year 1841 the father, in company with Edward Hunter who was a neighbor, went to Nauvoo to visit the Prophet and other Saints, and while there he received his patriarchal blessing and was ordained an elder under the hands of

valley of the desert-laden Inland Sea. During the absence of her husband, who on August 26th of that year set out upon the return journey to the Missouri River to bring the rest of his family to the Valley, Mrs. Kimball dwelt in the fort erected by the pioneers. While living there her first child was born, a son whom she named Samuel. Of the four children born to her, Samuel, Joseph S. and Augusta, twins, died in their youth.

In 1869, the year after the death of her husband, Ellen removed with others of his family to Meadowville in Bear Lake Valley where she lived with her children. She still owned property in Salt Lake City, and several times visited her friends here. In the fall of 1871 she returned for the last time to the Valley, coming to consult a physician regarding a dropsical affliction that was troubling her. Temporary relief was obtained but she suffered a relapse and after repairing to the home of her brother, Sondra Sanders, in South Cottonwood, she breathed her last on November 22, 1871. She is buried in the Kimball-Whitney Cemetery.

—D.U.P. Files

*Harriet Sanders Kimball*, the sister of Ellen Sanders, was born in Norway where she lived with her parents, two brothers and four sisters until about 1837 when she came to America with her family, settling in Indiana. Soon after, both parents died within a period of three weeks. The orphaned children moved to La Salle County, Illinois. In 1842 she heard and embraced "Mormonism," and moved to Nauvoo arriving two days before general conference. She became the wife of Heber C. Kimball in the Nauvoo Temple January 7, 1846. Previous to her marriage she lived in the home of Joseph Young. It was in Nauvoo that Harriet and *Emmeline B. Wells* became acquainted.

Harriet traveled to Utah in 1848 with the Heber C. Kimball Company, and made her home in Salt Lake City until Heber's death. Three children, Harriet, Hyrum H. and Eugene were born to Harriet and Brother Kimball. This noble pioneer woman was said to be of strong affection, and like her sister Ellen was true to the gospel's teachings as long as she lived. After the death of President Kimball she moved to Meadowville, a small valley northeast of Laketown, where a few cabins were built in the fall of 1869. Her obituary appeared in the *Deseret News* September 8, 1896, as follows:

Mrs. Harriet Sanders Kimball, widow of the late President Heber C. Kimball, died at 7 a.m. today, September 5th, at her home in Meadowville, Rich County, Utah. She was born Dec. 7th, 1824.

*Laura and Abigail Pitkin Kimball*. Laura was born September 10, 1790, in Connecticut, and Abigail July 17, 1797, in Vermont, daughters of Paul and Abigail Lathrop Pitkin. They were the sisters of George White Pitkin who is prominently mentioned in Church history. George accepted the gospel as taught by Joseph Smith May 17, 1831, and Laura and Abigail also became members, although at a

for the journey. Leaving home they proceeded to Skeen, or Dramen, and embarked for Gottenborg, Sweden, where they arrived in the early part of June. There they took passage on board a Swedish brig laden with iron bound for New York. Among the passengers likewise emigrating with his parents to the New World was a lad named *Canute Peterson*, about the same age as Ellen, who later became a president of Sanpete Stake. The company, after several weeks upon the sea, landed at New York about the middle of August. At Chicago, Ellen's family left the company and went to the State of Indiana where her father took up land, built a home, plowed and put in crops. He was a generous man, so much so that he retained but little of the means realized from the sale of his possessions in Norway.

About a year after they landed in America, Ellen's mother passed away. Her elder sister, Margaret, had died some time before. Three weeks after her mother's death, her father, who was ill at the same time, also succumbed. Thus thick and fast misfortunes fell upon them. The orphaned children left among strangers soon lost what remained of their father's property, and a year or two after his death removed from Indiana to La Salle County, Illinois, where some relatives and others dwelt who spoke their native tongue. There the children separated, the girls finding employment as hired help in families, and the boys securing labor suited to their tender years.

Sometime in the year 1842 Elder George P. Dykes and a missionary named Hendrickson came into La Salle County preaching the gospel as revealed by Joseph Smith. In the spring or summer of the same year, Ellen joined the Church, being baptized with her brother *Sondra* by an elder named Duall. Her sister Harriet joined several months later. A branch was organized in La Salle, numbering nearly one hundred members. Subsequently Apostles Brigham Young, Heber C. Kimball and Parley P. Pratt visited the place to organize a stake of Zion to be called New Norway. Some surveys were made and the project was then abandoned. In October 1844 Ellen Sanders with her sister Harriet, her brother Sondra and Canute Peterson went to Nauvoo, arriving in that city a day or two before the general conference of the Church. Sondra returned to La Salle with his employer, Jacob Anderson, who had brought the party by team to the city of the martyred Seer. Ellen and Harriet continued to "live out," the former first dwelling in the family of Charles C. Rich, and afterwards in the family of Heber C. Kimball, of which, on the 7th of January, 1846, she became a permanent member. She and her sister Harriet were both married to Apostle Kimball in the Nauvoo Temple by President Brigham Young.

At the organization of the Pioneer Company on the Missouri River, Ellen Kimball was permitted to accompany her husband upon the westward journey, for the hardships of which the toils and trials of her early life had well inured her. She was poorly prepared, however, for the scene of desolation into which she was suddenly ushered when on July 24th, 1847, she gazed for the first time upon the barren

Hyrum Smith. On the 21st of January, 1842, Mr. Gheen sold his farm and prepared to gather with the Saints at Nauvoo, starting westward May 11, 1842. They arrived in the City of Nauvoo June 28th, having been seven weeks on the way.

Amanda's father bought an acre of land two blocks west of the Nauvoo Temple and built a two-story brick house. He also purchased eighty acres of prairie land from the Prophet Joseph Smith, paying him eight hundred dollars for it. He worked diligently to build and improve, and to cultivate the soil. He assisted in building the temple by labor and liberal donation. He was always kind to the poor.

The Prophet Joseph Smith and his brother Hyrum were frequent visitors at the Gheen home. Amanda and her sister Ann A. received their patriarchal blessings on July 29th, 1843, under the hands of Patriarch Hyrum Smith. Other prominent visitors came to their home, among them Brigham Young and Heber C. Kimball. Heber became very much attracted to Ann A. He converted her and her parents to the principle of plural marriage, then asked Ann A. to become his wife, and they were married September 10, 1844, by Brigham Young. Wm. Gheen was very much attached to the Prophet and often wept when he witnessed the life of persecution that he was forced to endure. After a sudden illness, Mr. Gheen died July 15, 1845, at the age of forty-seven years. His death was a great blow to his family. Brigham Young preached his funeral sermon.

Amanda, in time, was convinced that Heber C. Kimball was a wonderful man, and she was married to him in the Nauvoo Temple in December 1845. Though Amanda's life was closely interwoven with that of her sister, Ann A., she resembled her not at all. She was of medium height, fair complexion, blue eyes and light hair; rather temporal and enjoyed the best of health most of her life. She was quick to speak, of high temperament and given to plain speech. She loved company, the association of young and old, and was never known to refuse an invitation to a place of enjoyment. She and her sister were baptized the same day; they received their patriarchal blessings the same day; they were both sealed for time and eternity to the same man; they lived together, reared their children together and loved each other's children. They participated in the trials, persecutions, mobbings and expulsion of the Saints from their beautiful city, Nauvoo, and remained with the Camp of Israel upon the Missouri River in 1846-47, while their husband came west as one of the pioneers with Brigham Young.

The brethren returned to Winter Quarters to lead the main body of the Church westward. These two sisters came with the rest of their father's family, though in different companies. The journey, though laborious to many, was one long pleasure trip to Amanda. She took a great deal of satisfaction in dyeing, spinning and carding wool and in cooking meals. She was well and strong and never was known to shirk any duty.

Amanda was but thirty-eight years of age at the time of her husband's death. She was the mother of four sons, William G., Albert H., Jeremiah and Moroni H. She loved her husband and he loved her. The following is an extract from a letter from Heber C. Kimball to his wife Amanda:

I have no fault to find with you. I can say, God bless my wife Amanda with all things that she shall wish for that will make her course safe to the haven of rest.

Amanda, not having any daughters of her own, mothered her sister's two girls. They loved her very dearly and called her their second mother.

A great sorrow in her life was the death of her third son, Jeremiah. He was called to fill a mission in Germany. On the night of May 25, 1887, while on his way to his field of labor, he was accidentally killed when he fell from the train between Fort Scott and Camas, Kansas. His body was brought back to Salt Lake City for burial.

Always devoted to her religion, Amanda remembered to pay her donations and tithing, though at times it was only the "widow's mite." She took comfort in working in the Temple, performing many ordinances for the dead. Delighting in entertaining her friends and relatives, she often prepared tasty meals for them to enjoy. It was her custom to have her own and Ann A.'s children together at her home at least once a year. She entertained numerous friends at conference time, always providing room for one more.

Amanda suffered an acute attack of pneumonia, and in spite of all that was done for her medically, and in administration of the healing ordinance, she grew gradually weaker, though at times rallying, but finally succumbing to the disease which had fastened its grip upon her. Among those who administered to her in her last hours were President Joseph F. Smith, Elder J. Golden Kimball and Bishop Orson F. Whitney. At six minutes before nine o'clock on the evening of November 4, 1904, death relieved her suffering and her freed spirit passed into eternal rest. She was in her seventy-fifth year. The funeral services were held in the Eighteenth Ward Chapel, Monday, November 7, at 2 o'clock. Bishop Walter Beatie of the Seventeenth Ward presided.

Alta Kimball Hammer

*Ruth L. Pierce* was born February 11, 1818, in St. Lawrence County, New York, the daughter of Reverend Isaac Pierce and his wife Elizabeth Taylor. She received her endowments in the Nauvoo Temple in 1846. Whitney names her as one of the wives of Heber C. Kimball. On April 29, 1838, she had married Monroe Cazier to whom she bore six children. She came to Utah in 1852. After the death of Mr. Cazier, August 14, 1861, she married John Huntington and resided in Glenwood, Utah.

*Frances Jessie Swan Kimball* is numbered among the Kimball family who came to Utah in 1848 in the Heber C. Kimball Company.

My father was very much impressed, prior to leaving us, with the belief that my mother would never come to Utah, and he, therefore, blessed my brother Isaac A. and myself, and while his hands were upon my head he significantly remarked that I should see the day when I would come to the valleys of the mountains and afterwards return for my brother. Shortly after he left us my grandfather Cutler was called on a mission to the Indians on Grasshopper River, Indian Territory, and took his daughters and their two children with him. About two years afterwards the grim monster, death, visited us and deprived me of my mother, and a few months later my Aunt Emily died, also Henrietta Cutler, widow of Moses Cutler.

We shortly afterwards moved to Manti, Fremont County, Iowa, where my grandfather established a church and constituted himself its leader, calling it "The True Church of Latter-day Saints," and presumed to officiate in the ordinances of The Church of Jesus Christ of Latter-day Saints, such as baptisms, endowments, etc. He also energetically denounced polygamy and the law of tithing, and taught his followers that Joseph Smith was a true prophet of God, but that Brigham Young was not his successor, but an impostor, and that he Alpheus Cutler, was the true leader and held the authority to carry on the latter-day work. . . . (End of quote.)

The two boys left in their relatives' care were oftentimes ill treated, and in the spring of 1852 Abram decided to join his uncle, Edwin Cutler, who was going to California. His trip across the plains was one of hard work with little rest, but finally he reached Kimball Junction where he visited members of the Kimball family, and later went on to Salt Lake City where he met his father. Although he dreaded his meeting with President Kimball, it proved to be a happy occasion. Abe became a member of the Kimball family, where through the teachings of his father he joined the Church and was baptized by Enoch Reese, under Heber's direction. Later Abe's father ordained him an elder and set him apart for a mission to the Eastern states, where he was instructed to fulfill a mission and bring his brother Isaac to Utah. After a successful mission, Abram returned to his home in Utah, bringing his brother with him. Isaac also was baptized and he and Abram afterwards went upon missions to Great Britain. Abram became bishop of Kanosh, Millard County, Utah.

*Ellen Sanders Kimball* was born in the village or parish of Ten, Telemarken, Norway, in the year 1824, a little girl who in after years was known as Ellen Sanders. The name was bestowed upon her in America, probably because it was more easily pronounced than her Norwegian name. She was the daughter of Ysten and Aasa Sondra-son, and her full name was Aagaata Yaten Dater Bake.

In the early part of 1837, when Ellen was about thirteen years old, her parents, with a view to improving their temporal condition and providing more liberally for the future of their children, resolved to emigrate to America. The farm was sold and the family fitted out

the pain of death to give me life. She watched over me from my childhood to manhood, and she loved her people. She heard Brother Jedediah M. Grant, President Grant's father, preach in Philadelphia, when she was a girl twenty years old. She heard only the one discourse and she embraced the gospel. Then she took the Church works and went to her people, a good people, an honest people, a wonderful people but they all rejected it, and she had to leave. And it broke her mother's heart. She went back to Philadelphia, and in company with President Jedediah M. Grant and his wife traveled by team to Nauvoo where she married my father. And that is how I happen to be here today. My mother watched me grow to maturity. You know the one great vision and dream she had: it was that her son, her eldest son, should grow to manhood and go back to her people and let them see what Mormonism had done."

And I went, and God kept me alive and I visited them for five weeks and preached in their church. My mother's relatives told their old minister, who had preached there for thirty years, that unless he let Christeen Golden's son preach, they would leave his church. So I got to preach. He was a clever old fellow, too. I thought I would ease up on him a little and get another chance. So I preached in his splendid church building and when I got through he said to his people, "This man has told the truth. I have preached it to you for thirty years." "Well," I said, "I'll fix you the next time," but I never got another chance. At any rate, while I was there I secured the names of over 150 of my mother's people and I brought them back to her, and her dream was fulfilled. For in the winter of 1884 my brother Elias and I accompanied our mother, while we did the temple work for the Golden family — and I am still alive. (End of quote.)

Christeen moved to Provo for the school term and boarded, besides her own sons, five young men to help pay expenses. In addition, it became necessary for them to haul coal from Coalville, and vegetables on return trips to earn additional money. She was the mother of four children, Cornelia C., who died; Jonathan Golden, who married Jeanette Knowlton; Elias Smith, married Miss Whitney; May Margaret, married Mr. Moffat.

*Clarissa and Emily Cutler Kimball*, were the daughters of John Alpheus and Lois Lathrop Cutler. Clarissa was born December 23, 1824, in Chautauqua County, New York, and Emily was born February 23, 1827, possibly in Hanover, New York. These girls were married to Heber C. Kimball in the Nauvoo Temple in 1845, and each became the mother of one son. The following is taken from the autobiography of Abram A. Kimball:

My father, Heber C. Kimball, removed to Utah when I was only about twelve months old, leaving his two wives, my mother, Clarissa Cutler and her sister Emily, with one boy each, at Winter Quarters, now called Florence, Nebraska, at the residence of my grandfather, Alpheus Cutler. This occurred in the spring of 1847.

She was born June 20, 1821, in Edinburgh, Scotland, the daughter of Douglas and Margaret Craig Swan, who were the parents of three children, Frances Jessie, Margaret and George. George's family arrived in Utah in 1862, but he remained in Scotland and performed a one-year mission. He became a very prominent man in both church and state.

Frances Jessie was said to be the twenty-first wife of Heber C. Kimball and to them was born one child, a daughter whom she named Frances. She later moved to California and married a man by the name of Clark who was not a member of her church.

—Frances Swan Newman

*Hulda Barnes Kimball* was a sister of Anna Barnes Harmon, mother of Appleton M., Ansel and Sophronia Harmon. Following is her obituary taken from the *Deseret News* of September 26, 1898:

Holden, Millard County, Sept. 20, 1898.

The mortal spirit of "Aunt Hulda" Kimball silently stole away at 4 o'clock today. "Aunt Hulda", as she was called, was born in Berkshire County, Massachusetts, and would have been 92 years old on October 1, 1898. She had six brothers and two sisters. Hulda Barnes joined the Church in Pennsylvania and went to Kirtland, Ohio, where she lived at the home of the Prophet Joseph Smith. She came to Nauvoo in 1843, and was there married to Heber C. Kimball. She arrived in Salt Lake City in 1853, and for many years was employed as a school teacher there, at Farmington, and other places. For several years she has been very deaf, but her eyesight was so good that she could tear a letter open in the post office and read it without glasses. A freshly written letter is now in her room, which she intended to mail today. Her memory was good and she enjoyed a little pleasantry.

A short time since, "Ab" Kimball called to shake hands with her and upon writing down his name she took another grip and said, "Is this you Albert?" "Well, then you are the boy when at my school and I was going to whip a smaller one, stepped up and said, 'Here, lick me instead of the smaller boy.'"

"Aunt Hulda" has resided here for a number of years, and has been cared for by the Harmon family. Of late years she has received spiritualist literature from the east, which disturbed her previous peaceful mind, and she feared the thought of death. She ate a hearty dinner today, and afterwards started to go to the post office. Brother Harmon told her she need not go; he himself would go if required. She entered her room after taking a drink of water, and sat near the door on an ordinary small chair. A cup of water was on a stand at her elbow, and she appeared to be enjoying her usual cogitations. Fifteen minutes after she had replied to Ansel as he passed, a little girl discovered that she was dead, and there they found "Aunt Hulda" sitting upright in an armless chair. Her cane was in her left hand, and a sprig of a plum tree in her right hand had ceased to wave the flies away. Her head was bowed as in a dreamful doze. The joy and

fear from "Aunt Hulda" had gone like a painless thought, and the remains still sat there until the bishop and others were called in to prepare a more convenient place of repose. She will be buried tomorrow, September 21st.

*Sophronia Harmon Kimball* was born April 5, 1824, the daughter of Jess Perse and Anna Barnes Harmon. While at Kirtland, her parents became members of The Church of Jesus Christ of Latter-day Saints. They lived in Nauvoo and reached Winter Quarters, Nebraska, in December of 1846, Sophronia accompanying them. The date of Sophronia's marriage to Heber C. Kimball is not known, but members of the family believe the ceremony took place in Nauvoo. In the histories which mention her, she is listed as Sophronia Melinda Harmon Kimball. From the history of her brother, *Ansel Harmon*, we quote:

Ansel's mother and his sister became sick through exposure and hardships of the journey and his mother died January 16, 1847, and his only sister, Sophronia, a grown young lady, died ten days later, January 26, 1847. At the time of their deaths the family was ill. Ansel was the only one who was able to go and see his mother buried, and he was having chills every other day. It was a sad time for a boy of scarcely fifteen years, to lose his mother and only sister just ten days apart. He has told how affectionate and kind they both were and what a trial it seemed to his father, his brother *Amos*, and himself to be left alone.

This twenty-four-year-old woman was also the sister of Appleton M. Harmon who came to Utah with the first pioneers. In 1848 the Harmon family began the trek across the plains, and Amos and Ansel each drove a team for Heber C. Kimball, while Appleton drove his own team. Her name is engraved on a cemetery monument at Omaha, Nebraska, Sophronia Harmon Kimball. Mary Harmon Seegmiller

*Nancy Mariah Winchester Kimball*, the daughter of Stephen and Nancy Case Winchester, was born August 10, 1828, in Black Rock, Erie, Pennsylvania. She was the only daughter in a family of six children. Her parents accepted the gospel as taught by Joseph Smith, and in the spring of 1834 moved to Kirtland, Ohio. Here Nancy was baptized.

In the course of time the Winchester family joined the body of the Saints in Nauvoo. Like most people who were living in that beautiful city, they became friendly with the Prophet Joseph Smith. Nancy Mariah was sealed to Joseph Smith February 3, 1846, and was married to Heber C. Kimball for time. She came to Utah with the Heber C. Kimball Company in 1848.

In 1863 Amos George Arnald came to Salt Lake City, where he made the acquaintance of Nancy Mariah. They were married October 12, 1865. In Arnald's history we read that he was asked to marry her "that she might become a mother." December 9, 1867, a son, George Stemen Arnald, was born to them, leaving Mrs. Arnald in

Mother was simple, plain and cheery in her living and manners and most generous, hospitable and kind in her nature — a true and devoted wife and Latter-day Saint. She taught us by example rather than by precept, and her example was fine, noble, and elevating. She never nagged us, and I don't believe there ever was a mother who was more anxious than she was that her sons should live good lives, go on missions and be honest, honorable and upright. Her life was one of continual devotion and sacrifice. She was falsely accused, and suffered just as I suffer, only she kept still about it. I love her memory more than I do anything else at this date.

Mother sewed for Z.C.M.I. at those early starvation prices, kept boarders with poor surroundings and accommodations, as by this time we had been boosted out of Father's mansion and lived in a two-room house. Mother went to Brother Brigham repeatedly to secure a position for me, but to no avail. I suppose there were too many others who wanted work. So we were left to hustle for ourselves, and that's how I became a hustler. (End of quote.)

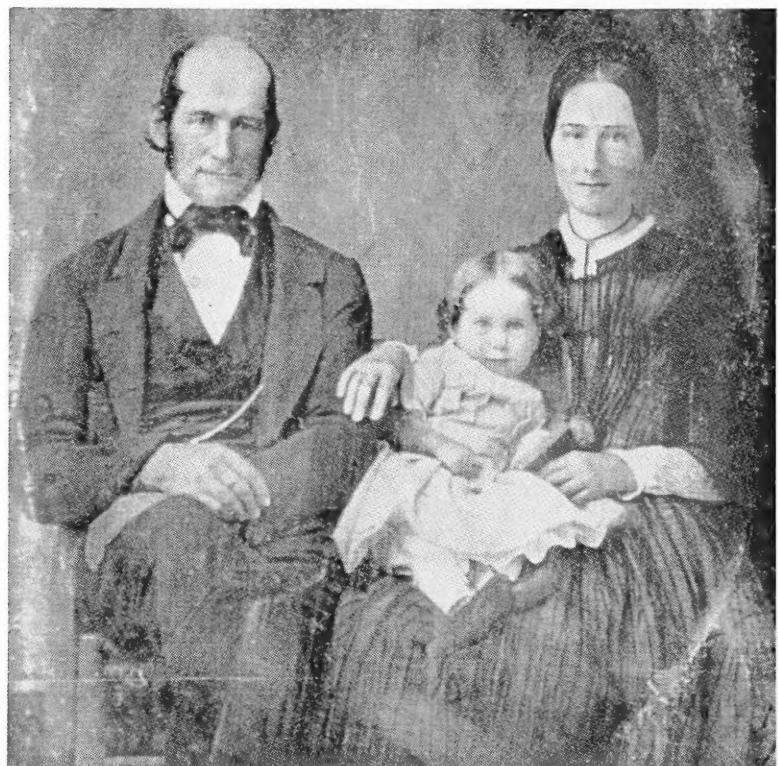
In 1876 the family decided to leave their home and try their fortune elsewhere. Christeen had emigrated to Utah as a pioneer in 1848. After eight years of hard struggle following her husband's death, the mother joined her children where they had located in Meadowville, Rich County. There they bought squatter's claims from Isaac and Solomon Kimball, who had been called by Brigham Young to help settle that country. In all, there were eleven sons of Heber C. Kimball in that part of the territory. Golden and his brother, Elias, assumed the obligation to pay Isaac and Solomon \$1000 for their claim. It was the first time they had gone in debt, and to them at that time it seemed a tremendous undertaking. Again we quote J. Golden:

There was no house or improvements. No title and the land not yet surveyed by the United States, and we commenced a fight for life. God knows it was a hard fight with poverty and terrible blizzards in winter. We felt some years that we had nine months winter and three months late fall. We worked, we toiled early and late, and the strange part of it was we never got discouraged. We hadn't sense enough to know when we had failed. Fifteen long years of hard work and sacrifice but final success. Mother remained with us until we sold out in 1892, or about that time. (End of quote.)

As the years passed the worldly circumstances of the family improved. By sheer hard work and good management, the struggle was crowned with victory, and these two brothers became the proud owners of one of the finest and most successfully operated cattle and horse ranches in Rich County. Continuing his writings, his son noted:

Later I was called on a mission and Brother Morgan let me stay, and I filled my mission. I have my release. It is the only release I have ever had, and I prize it very much. When I was released, President Morgan said, "Brother Kimball, now you'd better go right straight home." I said, "Brother Morgan, I can't. My mother suffered

Heber C. Kimball. Those who knew her spoke of Christeen as a true friend who gave service to those who needed her, a noble woman indeed. The following excerpt is taken from the writings of J. Golden Kimball:



HEBER C. KIMBALL, CHRISTEEN GOLDEN KIMBALL (1853) and Their First Daughter, Cornelia, who Died at Four Years of Age

My mother, God bless her memory, was the youngest daughter of her parents and the only one of that family who joined The Church of Jesus Christ of Latter-day Saints. Her name was Christeen Golden. She was born of honest, moral parents, who were farmers in Hopewell, Mercer County, New Jersey. Mother's grandfather was the famous John Goldy, whose farm at Hopewell joined the farm of John Hart, a signer of the Declaration of Independence. Mother married Heber C. Kimball at Nauvoo, Illinois, and she knew not her number as one of his polygamous wives. I don't know either. Mother didn't have any idea, as Father never told her. My mother was no concubine but an acknowledged wife. She was a wife and mother. And not many lived who, to my mind, were quite so good.

poor health. Because of her illness they resided with her parents until Nancy's death March 17, 1876. Later, Mr. Arnald remarried and became the father of a large family.

*Nancy Maria Smith.* Whitney names two women as Nancy Maria, but we cannot verify the data on two by this name who were sealed to the Prophet Joseph and afterwards married to Heber C. Kimball.

*Charlotte Chase Kimball* is named by Whitney and others as one of the wives of President Kimball. The several histories of *Ezra Chase*, the father of Charlotte who was born in Vermont May 11, 1825, tell of the family living in Nauvoo; of Charlotte attending the School of the Prophets; that she was personally acquainted with the leaders of the Church, among whom were the Prophet Joseph, his brother Hyrum, and Heber C. Kimball. The Chase histories do not mention her marriage to Heber, but she came to Utah in 1848 and is numbered among his company.

Charlotte's father was called by President Brigham Young to colonize and preach the gospel in Eldorado County, California. Charlotte accompanied him and while there was married to Thaddeus C. Hicks. Six children were born to them. She returned to Utah where, after the death of Mr. Hicks she married Dr. Tyrus Walker Hurd. Charlotte died December 15, 1904, in Louisville, Idaho.

Josephine Chase Bradshaw, Chase family line researcher, believes that the above named Charlotte was Heber C. Kimball's wife.

*Rebecca Swain Williams Kimball* was born in Pennsylvania, August 3, 1798. Her father, Isaac Swain, born at Hill-Morten, Warwickshire, England, in 1759, at the age of twenty-four married Elizabeth Hall, who was born in Easenhall, Warwickshire, England. When Rebecca was only nine years of age her mother died. The family then moved to the Niagara frontier, purchasing seventy acres of land at Youngstown near Fort Little below the falls. They established a trading post and were very prosperous traders.

At the age of seventeen, Rebecca visited a married sister, Sarah Clark, in Michigan. Crossing the lake from Buffalo, she became acquainted with the ship's pilot, a tall attractive young man named Frederick Granger Williams, who had served as pilot under Commodore Perry in the War of 1812. Young Williams called at the Clark home to see Rebecca, and after a brief but happy courtship they were married on Christmas Day, 1815, in a village near Detroit, Michigan. Frederick took his bride to his father's home at Newburg, Ohio, where she was graciously received by his family. Rebecca loved these people, their mannerisms, their intelligence, mode of speech, kindness and the freedom which they extended to each member of their family.

Frederick had been studying to become a doctor, and now he began earnest research in the medical profession. They built a home a few miles south of Newburg called Warrensville, where they lived

until after their four children, Lavina, Joseph Swain who died in 1838, Lucy Eliza and *Ezra Granger* were born. Later they moved to Kirtland where in 1829 Frederick purchased a farm of 144 acres. Here he prospered, and became influential as a doctor and businessman.

Rebecca was often left to oversee the operation of the farm with the help of her son, Ezra. During this time the Prophet Joseph Smith and his wife Emma came to Kirtland and stayed at Rebecca's home until they were able to build a house across the street. Rebecca and Frederick were very close to the Prophet and his family through all the days of trial and hardship of building the temple, Zion's march, etc. During the Kirtland bank failure, Frederick was disfellowshipped. A few weeks later he asked forgiveness and was rebaptized in May 1837.

Rebecca and her children joined the Saints in traveling to Far West from Kirtland in 1838, where they again built a home. In 1842, because of the poor health of the doctor, the family moved to Quincy, Illinois, to reside with a daughter. Late in the summer they paid a visit to Nauvoo to see Joseph and Emma. When it came time to leave, Joseph said, "Brother Frederick, I don't like to see you leave, you are going home to die." Frederick replied, "I am already a dead man." He passed away on October 25, 1842, in Quincy, Illinois.

Subsequently Rebecca and her son, Ezra, moved back to Nauvoo to be near the headquarters of the Church. Joseph Smith had turned his Mansion House into a hotel, and Rebecca was fortunate in securing rooms there. Ezra was ordained a seventy in 1845 by Joseph Young, and he and his mother received their endowments in the Nauvoo Temple February 7, 1846, at which time Rebecca was sealed to her husband, and married for time to Heber C. Kimball.

Ezra married Henrietta Crombie in August 1847, during the time he was attending medical school. Rebecca was called to Quincy to nurse her daughter, Lavina, who was gravely ill. Lavina died November 29, 1847, and Rebecca then moved to St. Louis to make her home with Ezra who was now a practicing physician. But they all longed to join the Saints, and left St. Louis April 1, 1848, arriving at Winter Quarters in April.

Rebecca came to depend upon Heber C. Kimball a great deal in the coming months, not for shelter and food, but for his counsel, faith and encouragement. Before President Young left Winter Quarters in 1848, he called Ezra and set him apart as the physician for the surrounding camps; for he, his wife and mother were to stay at Winter Quarters until the next spring.

In 1849 George A. Smith and Ezra T. Benson, who were in charge of the pioneer companies, approached some of the Welsh Saints who were preparing to make the journey, and borrowed from them three hundred dollars so that Dr. Williams could buy the necessary medicines to take with him as official physician for the companies. Rebecca was then instructed to go to St. Louis and buy the articles needed. She purchased provisions enough to last one year and a very

husband's family in 1848. Following is her obituary taken from the *Deseret News*, November 27, 1902:

Mrs. Ruth A. Reese Kimball gives up Life's Long Journey. Another of Utah's pioneer women and one of the wives of the late Heber C. Kimball, passed into her long rest at 9:30 last evening at the family home on north Main Street. She was in her 85th year and cause of death was general debility. Mrs. Kimball was born in Beaver-ville, Pa., May 10, 1818. She joined the Church in Utica, N. Y. Later she moved to Nauvoo, Illinois, where she married Heber C. Kimball in 1846. She endured many hardships for her religion and crossed the plains with one of the early companies, arriving in Utah in 1848, where she has lived continuously ever since. She was beloved by all who had the privilege of her acquaintance, and there was never anyone sick who needed her ministering care but Mrs. Kimball cheerfully answered the summons. For her kindly acts in this direction she will be held in grateful remembrance. Twelve years ago her active life was curtailed by blindness, this affliction, it is said, being precipitated by her untiring attendance upon the sick.

Mrs. Kimball was the mother of three children, Suzanna, Jacob and Enoch H., all of whom have preceded her to the spirit world. Enoch accidentally shot himself a number of years ago while out hunting on Bear River. She was a sister of Bishop H. B. Clawson's mother and had two brothers, Enoch and John Reese, who also have preceded her in death. She was a veritable pioneer woman, being unusually handy in directions which rendered her services highly valuable. Funeral will be held in the Eighteenth Ward Chapel tomorrow, Friday at 2 p.m. Friends are invited to attend. (End of quote.)

Ruth was an excellent tailoress and made all of her husband's clothes, of which he was very proud.

*Sarah Scott Kimball* was married to Heber C. Kimball February 3, 1846, the same day she was sealed to the Prophet Joseph Smith. She was the daughter of Jacob and Sarah Warnock Scott. To her parents were born eight children, Ann, Jane, Mary, John, Isaac, Robert and Sarah who was born October 31, 1817, in Belfast, Ireland.

The family left Ireland April 5, 1819, and arrived in Quebec, Canada, in May. Later they moved to Toronto, then Markham County where Jacob taught school for eight years. They owned 100 acres of land in Markham, a grant given by the government to them, for they were British subjects who were actual settlers. They resided here for eighteen years. During this time Jacob built a large beautiful house which he named *Ebenezer Hall*. It was here that the Mormon elder taught them the gospel, and all the family were baptized. They moved to Nauvoo where the mother died May 18, 1842. Jacob died January 2, 1845. The remaining Scott family members came to Utah in 1848 in the Heber C. Kimball Company.

*Christeen Golden Kimball*, mother of J. Golden who was one of the most beloved men in Mormondom, became the wife of President



Prescindia Kimball

Prescindia was married for time to Heber C. Kimball and was thereafter known as Prescindia Huntington Kimball.

This good woman left Nauvoo at the time of the expulsion, May 1846, taking her sons with her. They were met by her brother Dimick's sons who took them to Mt. Pisgah. Here she kept house for the Woodmansee brothers and later taught school, which she said was a great blessing to the children. Her home was built of logs covered with hay and straw, with a dirt floor. Soon afterwards she arrived at Winter Quarters where she spent the remainder of the year. In May 1848 she left for the Valley of the Great Salt Lake with her husband's family. On her arrival she praised the Lord that she now would be permitted to raise her children in the Valley of the Mountains.

Prescindia and her husband, President Kimball, became the parents of two children, Celestia Prescindia and Joseph. Celestia was drowned in City Creek when a very small child, and Joseph lived to become a bishop in Meadow, Utah. Prescindia was a midwife of early pioneer days. She was a magnificent woman; in appearance she was stately, gracious and proportioned on heroic lines. She was a tower of strength in a sick room, and her very presence inspired courage and faith.

She died February 1, 1892, in Salt Lake City, Utah and was buried in the City Cemetery.

*Ruth Reese Kimball* was the daughter of John Reese. She became the wife of Heber C. Kimball in Nauvoo and came to Utah with her

taught her the principles of Mormonism. June 1, 1836, Prescindia was baptized by Oliver Cowdery, and soon her husband entered into the waters of baptism.

The Huntingtons were obliged to leave Far West at the time the Saints were driven from Missouri in the spring of 1839. Prescindia grieved when her parents departed, as her husband by this time had apostatized. Soon her son *Oliver* was born, and in the fall of 1840, Mrs. Buell moved, settling near Nauvoo, where she became acquainted with the Prophet Joseph Smith and his family. In 1841 he taught her the celestial order of marriage, and on December 11, 1841, she was sealed to Joseph Smith, her brother *Dimick B. Huntington* officiating and *Fannie A. Huntington* acting as witness. In 1846

splendid stock of medicines in a good chest. She was made comfortable in her wagon with a small stove, rocking chair, sideboard, small table, remnants of her wedding furniture, and a small churn and camp stool.

On the day of their arrival in Utah they were met by Heber C. Kimball and taken to his home, where they enjoyed a dinner of roast beef and dried apple pie served by the family. Here they remained until the following March when they moved into a new log house that Ezra had built. Rebecca was given charge of a small farm on which she raised the vegetables for the family. She was busy helping where her services were needed, and thus made many friends. This noble pioneer woman passed away September 25, 1861, and was laid to rest in the Smithfield Cemetery in Cache Valley where Ezra had made his home.

—D.U.P. Files

*Sarah Lawrence Kimball*, wife of President Heber C. Kimball, was a native of West Canada, now known as Ontario, from whence she emigrated to Illinois in 1838 with her parents, Edward and Margaret Lawrence. According to Jenson she was a sister of Henry W. Lawrence, a well-known pioneer, who in his early life was a devoted Mormon, but who later left the Church. Sarah was born May 13, 1826, and was only twenty-two years of age when she came to Utah in the Heber C. Kimball Company in 1848. She was married to President Kimball in January of 1846 in the Nauvoo Temple by Brigham Young. At the same time she was sealed to the Prophet Joseph Smith for eternity. Sarah obtained a divorce from Heber C. Kimball June 18, 1851. She remarried and moved to California.

*Sarah Stiles Kimball*. After going into the Stiles history, we are led to believe that the Sarah Stiles who was sealed to the Prophet Joseph Smith in the Nauvoo Temple January 26, 1846, and married for time to Heber C. Kimball was born August 5, 1809, a daughter of Daniel O. and Sarah Bucklin Stiles. Sarah Stiles Kimball died before 1888.

The Daniel Olds Stiles family were converts of Mormonism and came from Connecticut where most of their children were born. Daniel had two wives, his first was Abigail Farrington and his second, Sarah Bucklin.

Thirza Stiles, daughter of Daniel O. and Abigail Farrington, married Reynolds Cahoon and came to Utah as an early pioneer.

*Sarah Shuler Buckwalter Kimball*, daughter of William and Sarah Crull Shuler, was born May 15, 1801, at Chester County, Pennsylvania. She married John Buckwalter at West Nontmeal, and eight children were born of their union. John embraced the gospel in the year 1839, and died on the first of March, 1841. Sometime during this year Sarah became convinced of the truth of Mormonism and was baptized. In April of 1842 she with her children started on their journey to Nauvoo, traveling by steamboat from Pittsburgh, Pennsyl-

vania, to Nauvoo. At this time her eldest child was thirteen and her youngest only two.

Sarah was forced to remain in Nauvoo after the main body of Saints had left. In September of 1846 the mob attacked the few remaining Saints who were unable to start with those who left earlier. Then on the 10th of the month, Sarah and children were driven from Nauvoo. They fled across the Mississippi into the Territory of Iowa and camped upon its banks.

As winter with its chilly blasts came nearer, Sarah decided with her sons to try to seek shelter from the cold, as well as to obtain work which would supply them with food and clothing; so they determined to go to St. Louis, which was 200 miles away. Upon arriving in Keokuk they learned a steamboat was already in the harbor bound for St. Louis. Sarah visited the captain and tried to engage passage for her family, telling him she had no money but would pay him with any household articles he cared to accept. For pay he took a feather bed and an old Kentucky rifle which had belonged to her husband.

The boys obtained work and were able to provide an adequate living for the family. Early in the spring of 1849 Sarah returned to her home in Pennsylvania to visit her relatives. One of her brothers said he thought the gospel work might be true but he did not have time to bother with it. Another brother tried to persuade her to forsake the "deluded Mormons" and return to her family.

In April 1852 the Buckwalter family traveled by steamboat to Council Bluffs. Wagons, supplies, yokes of steers and everything needed for the journey were purchased, but the family was in camp at Winter Quarters for about four weeks preparing for the trip across the plains. On May 31, 1852, the line of march commenced. After traveling two months and twelve days, enduring many hardships and dangers, they reached Salt Lake City on August 11, 1852.

It is not known just when Sarah Shuler Buckwalter was sealed to President Heber C. Kimball, but her granddaughter, Helen Taylor Allison, said, "Church records verify her marriage to Heber C. Kimball." This is shown by the fact that President Kimball took an interest in Sarah's temporal and spiritual welfare. Whitney names her as one of Heber's wives.

The Buckwalter family pitched their tents and wagons on the banks of the Jordan River near the old racetrack. On August 31st Sarah and her son Henry drove all but one yoke of oxen to graze for the fall out on Church Island. By the 15th of September they rented a house in the Ninth Ward, and the family moved from their encampment.

Sarah's daughter Sarah, age 15, died April 2, 1853. In 1855 they moved to American Fork, where they endured many hardships incident to those early days. Sarah moved with Henry to Salt Lake City in 1877, where she died on January 25, 1879, from a paralytic stroke.

After the martyrdom of Joseph and Hyrum Smith she lived with her eldest brother, William. With other Saints she traveled to Winter Quarters in 1846, then in 1848 arrived in the Valley of Great Salt Lake. We again quote from her journal:

Since 1845 I have been the wife of President Heber C. Kimball, by whom I have had nine children, five sons and four daughters. I have lived in the same house with other members of his family; have loved them as dearly as my own sisters, until it became necessary, as our children grew up around us, to have separate homes. Every mother has her own mode of government, and as children grow in years, it is more pleasant to have them under the immediate dictation of their own mother. I can truthfully state, however, that there is less room for jealousy where wives live under the same roof. They become interested in each other's welfare; they love each other's children; besides, in my experience, I find the children themselves love each other as dearly as the children of one mother.

In sickness it has been a pleasure to minister to those in need. I will say here, too, that it is a grand school. . . . It is needless for me to say anything in regards to the life and character of President Heber C. Kimball. He lived in the hearts of the people called Latter-day Saints, and his acts and works are known abroad. As time passed on he seemed to appreciate more than ever his wives and growing children. His last words to me were that he had been agreeably pleased in my course of life; had appreciated my example as a wife and mother; that none had excelled me in the home life. Wherever my lot had been cast, there he had found a place of peace and rest. "Let me now thank you kindly for every kind word, for every kind act of life, and when I am gone, which will be but a short time, you shall be blessed and find friends. I leave my peace and blessing with you. May the peace of Heber ever abide in your habitation." These words were more precious to me than gold. (End of quote.)

Lucy Walker Kimball's last years were spent with a daughter who lived in the Ninth Ward in Salt Lake City, and in giving service as a worker in the Salt Lake Temple. She died October 1, 1910.

The following children were born to Lucy Walker and President Kimball: Rachel, Sylvia, died; John H., married Adelaide Hopkins; Willard H., died; Lydia H., married Mr. Lowry; Annie Spaulding, married Mr. Knox; Eliza, married Franklin Woolley, Washington and Franklin H. died in early childhood.

*Prescindia Lathrop Huntington Buell Kimball* was born September 7, 1810, at Watertown, Jefferson County, New York, the fourth child of William and Zina Baker Huntington. At the age of seventeen she married Norman Buell and their first child, *George*, was born in Mansfield December 12, 1828. Later, the family moved to Pinbury, Lewis County, where they made a comfortable home.

In 1835 Prescindia's mother, who had recently joined The Church of Jesus Christ of Latter-day Saints, came to visit her daughter and

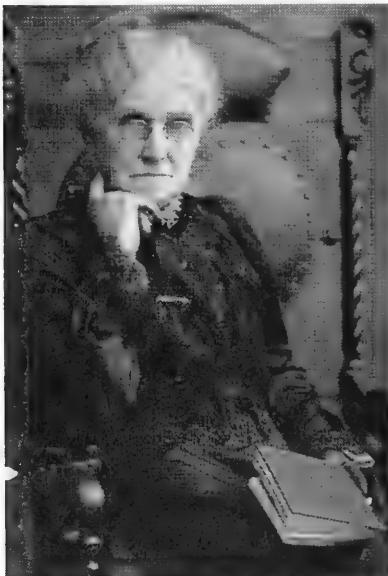
5 months and 14 days. Funeral services at late residence, at 10 a.m. tomorrow, Saturday.

She was buried in the Kimball-Whitney Cemetery.

*Lucy Walker Kimball.* I was born April 30, 1826, at Peacham, Caledonia County, Vermont, the daughter of John and Lydia Walker. Father was born June 20, 1794, in the town of Woodbury, Connecticut, and Mother was born April 18, 1819. Father was baptized into The Church of Jesus Christ of Latter-day Saints in 1832; Mother two years later. They left Vermont with the family in 1834 for the West where they found a small branch of the Church in Ogdensburg, New York, who were some of Brother Kimball's converts preparing to go West. My father was induced to remain with this branch until 1837. During the year 1835 the children who were eight and upwards were baptized by Elder Abraham Palmer. They were full of faith, having been taught to pray by their parents. (End of quote.)

In 1838 the Walker family along with members of the Ogdensburg branch removed to Missouri, passing through Kirt-

land, Ohio, which had just been evacuated by most of the Saints. Before crossing the line into Caldwell County, Missouri, the small company of Saints, traveling in wagons, was surrounded by a mob, consisting of about forty men with painted faces, who searched the wagon, took away all the arms and ammunition and ordered some of the women and children out into the snow, among whom was Lucy's mother. The company then continued the journey until they reached a point within five miles of Haun's Mill, where they formed a camp. Father Walker then proceeded to the mill to counsel with President Joseph Young and others who were stopping there temporarily. This was on October 30th, 1838, the memorable day on which the massacre took place. During the shooting Lucy's father was wounded in the arm. After much suffering and sadness, the Walker family settled in Nauvoo where they became acquainted with the Prophet Joseph Smith and lived with his family for a number of years. May 1st, 1843, Lucy was married by Wm. Clayton to the Prophet Joseph as a plural wife.



Lucy Walker Kimball

*Sylvia Porter Sessions Lyon Kimball* was born July 31, 1818, at Newry, Oxford, Maine, the daughter of David and Patty Sessions. In 1838 she was married to Dr. Winsor Palmer Lyon in Far West, Missouri, who was a noted army physician. Dr. Lyon was a great and good man, who was zealous in his labors for the good of mankind. Sylvia and her husband went directly to Nauvoo, Illinois, and according to a statement made by the Prophet Joseph Smith, Winsor P. Lyon was the first of the Saints to erect a building in that city. The structure was not large, but in it he established his mercantile and drug business in one section and resided in the other until Sylvia's brother Perrigrine and his family arrived. At that time each man built a large home.

The Lyons welcomed their first child, Marian, on July 3, 1839, and all seemed to be going well for them at last. On June 11, 1841, Sylvia gave birth to her second child, Philofreen, but their joy was somewhat lessened at the death of little Marian on March 19, 1842. The next sorrow came on Christmas day when their first son was born and died the same day. For the third time death paid them a visit, this time taking little two-and-a-half-year-old Philofreen on January 2, 1844.

With full consent of Dr. Lyon, in Jan. 1846 Sylvia was sealed for eternity to the Prophet Joseph, and for time to Heber C. Kimball, "that these were special sealings for spiritual reasons that did not constitute a husband and wife relationship in this life." In January 1849 Dr. Lyon passed away and left her with a daughter, Josephine, and two small sons. In the meantime, her mother and brother wanted to bring her to Utah, but as she had planned to marry Ezekiel Clark she decided not to leave at that particular time. She married Mr. Clark January 1, 1850, but later realized that he was very intolerant of her religion and resentful of the fact that she was sealed to the Prophet. When Perrigrine returned from his mission to England in 1854, Sylvia left her home and made her way to Utah with him. She received a goodly amount of money from Ezekiel which she used to purchase a farm in the Valley. Her mother's famous diary contained the following:

August 7th. Sylvia goes to see Heber. After discussing whatever problems she felt she had to discuss with him, she visited at the home of her brother, Perrigrine, in Sessions Settlement until a home could be built for her, and there she lived for the rest of her life.

Sylvia died April 12, 1882, at Bountiful, Utah. She was always recognized as one of Heber's wives. —Sylvia Wills

*Elizabeth Doty Cravath Murray Brown Kimball* was born April 29, 1808, and was married to Austin Cravath. She became the mother of four children, Rudolphus, Helen, Mary and Laura. Mr. Cravath was a prosperous farmer in New York State when he heard the gospel message, and in 1843 was baptized. They sold their farm and moved

to Nauvoo in 1844 where he died in November of the same year. Later, Brother Kimball sent word to Eliza that it was her right and duty to choose another husband, and intimated it would be acceptable to him if he were the chosen one.

In 1846 Eliza married William Murray, but he too passed away. In a letter to Joseph Heywood dated May 22, 1846, Heber C. Kimball wrote instructing Brother Heywood to provide Sister Cravath with one yoke of the Kimball oxen.

In 1848 she married Alfred Brown and started for Utah two years later, but after two weeks on the road, Alfred and Eliza's son Rudolphus became the victims of cholera. The family now consisted of the mother, who again took the name of Cravath, her three daughters, *Helen, Mary and Laura*, baby *Austin Brown*, and a son and daughter of Mr. Brown by a former marriage. Word went ahead of their train and reached the ears of Brother Kimball that Alfred Brown was dead. He immediately sent word back that Eliza should drive into his yard when arriving in the Valley, which she did September 11, 1850. Brother Kimball said, "Now Sister Cravath, it is my turn to choose." She was sealed to him for time, and lived with his family until his death in 1868. Following is her obituary taken from the *Salt Lake Herald* of January 23, 1889:

In Kamas, Summit County, Monday, January 21st, 1889, of old age, Eliza Cravath. "Mother" Cravath was born in Herkimer County, New York, April 29, 1808. She shared many of the early trials and deprivations of the Saints and arrived in the Salt Lake Valley in 1850. She was thrice married, her husband Mr. Brown, being one of those who fell a prey to the cholera while on the plains. She lost a son of sixteen from the same disease and was left almost helpless with a family of girls to take charge of her husband's team and make her way to Utah with the general company. This her unflagging industry, faith and patience — traits for which she was always distinguished — enabled her to do. She was well known from her long association with the family of the late President Heber C. Kimball, with whom she was connected. She was the mother of Mrs. Ward E. Pack, Mrs. Helen Neeby, Mrs. Mary Whitney and of Mr. A. C. Brown. Her remains will be brought to this city for interment, and the funeral will be held from the residence of Mrs. Mary Whitney, Friday at 12 noon. Friends of the family are invited.

*Adelia Almira Wilcox Kimball* was born March 29, 1828, at Bloomfield, New York, the daughter of Eber and Cathrine Noramore (Narrowmore) Wilcox. It is not known when her people joined The Church of Jesus Christ of Latter-day Saints, but they were present in Kirtland, Ohio, as the father was a member of Zion's Camp. At the age of sixteen, Adelia married *William Hawthorne Hatton*, May 15, 1844. After their arrival in Utah he was killed by the Indians in Fillmore, which left her a widow with three small children, *William, Henry and Mary Eliza*.

elderly ladies named Pitkin, great friends of my mother's, who, he believed, would cause her little, if any, unhappiness. But the woman he was commanded to take was an English lady named Sarah Perry Peak Noon, nearer my mother's age, who came over with the company of Saints in the same ship in which Father and Brother Brigham returned from Europe. She had been married and was the mother of two little girls, but left her husband on account of his drunken and dissolute habits. Father was told to take her as his wife and provide for her and her children, and he did so.

Sarah was a convert to The Church of Jesus Christ of Latter-day Saints and came to America in 1841 on the ship *Rochester*, landing in New York May 20, and in Nauvoo early in July. Her first husband was William S. Noon, and her daughters, whom she brought with her, were *Elizabeth*, known as Betsy, and *Harriet Frances*. Betsy married *James Lawson* and *Harriet Frances* married *Bishop Leonard E. Harrington*.

Sarah was married to Heber C. Kimball in the Nauvoo Temple in 1843, and she and her daughters came to Utah in President Kimball's company in 1848. To Sarah and Heber were born four children: *Adelbert, Henry, Sarah Helen and Heber*. It is said that *Vilate* and *Sarah Peak* were close friends throughout their lives.

Sarah Peak Kimball died Dec. 3rd, 1873 and is buried in the Kimball-Whitney Cemetery.

*Sarah Ann Whitney Kimball*, the eldest daughter of Bishop *Newel K. and Elizabeth Ann Smith Whitney*, was born March 22, 1825. The love between Newel and the Prophet Joseph Smith was that of brothers, and they traveled a great deal together. Elizabeth Ann became known as "Mother Whitney" in Church history.

Sarah Ann was sealed to the Prophet Joseph July 27, 1842, with her father officiating. She later married Heber C. Kimball for time, and came to Utah in his company in 1848. Her parents were also members of that company. Bishop Whitney did not live long after reaching the Valley; he died September 30, 1850.

Sarah Ann was known to be a member of the Kimball family, residing in the Kimball home. She oftentimes accompanied her husband to the various wards and stakes of Zion. Adelia Wilcox, in her journal, stated that soon after Adelia came to live in the Kimball family Sarah Ann accompanied Brother Kimball, with President Young and others, to Bear Lake and Cache Valley where conferences were held. The children of Sarah Ann and President Kimball were *David and David O.*, both of whom died in infancy, *David Heber, Newel Whitney, Horace Heber, Maria and Joshua*. From the *Deseret News* of September 10, 1873, we quote:

Died: At Salt Lake City, September 4th, of general debility, Mrs. Sarah Ann Kimball, widow of the late President H. C. Kimball, and daughter of the late Bishop N. K. Whitney, age 48 years,

cook and serve together with coarse corn bread. Her guests were served wheat bread, potatoes and boiled beef. Heber was very strict with his families and gave out certain rations to each which were expected to last an entire month. It often happened that they did not last the full month and then the wife concerned would appeal to Vilate to intercede for her with Heber, which Vilate did. Many times she gave the other families the needed supplies out of her own store without going to Heber. Vilate was known as the peacemaker of the Kimballs, pouring oil on troubled waters in the misunderstandings which were bound to arise in so large a family. As a whole, the families dwelt in peace and unity and the children of the various wives clung to each other with deep affection and clannish intensity. To insult one Kimball boy was to insult all.

Vilate gave birth to ten children, Judith Marvin, *William Henry, Helen Mar, Roswell Heber, Heber Parley, David Patten, Charles Spaulding, Brigham Willard, Solomon Farnham and Murray Gould.*

The love between Heber and Vilate was profound and beautiful. He loved her deeply and tenderly. Through their many letters to each other this love runs like a bright thread. Heber always referred to Vilate as the love of his youth. On October 22, 1867, in her 62nd year, Vilate died after a life of heroism and unselfishness. One of the immediate causes of her death was the passing of her son, Brigham Willard, who succumbed on the plains while returning from a mission in England. She had not been well for months and took the death of her son so to heart that it hastened her own end. As Heber stood by her side, after struggling and praying to keep her longer, he said with quivering lips, "I shall not be long after her."

The funeral services for Vilate Kimball were held October 24th in her home. Among those present to pay their last respects to her memory were President Brigham Young, Elders Orson Pratt, John, Taylor, Wilford Woodruff, George A. Smith, Joseph F. Smith, George Q. Cannon and Patriarchs John Smith, John Young and many other principal citizens and numerous friends. President Young delivered the funeral address. He said, among other things, that if anyone had ever found any fault with Sister Kimball he had never heard of it. He said that as her life, conversation, feelings, kindness to family and neighbors seemed to come before him, he could truly say that a better woman never lived. She was ever disposed to do good and meet every obligation that devolved upon her. President Kimball also spoke touchingly of the virtues of his faithful wife. She was buried in the family burial grounds. —Meriba Kimball Cornia

*Sarah Perry Peak Noon Kimball* was said to have been a beautiful woman, very stately and a devout Latter-day Saint. Helen Mar Kimball, oldest daughter of President Kimball, speaking of her father's acceptance of the law of plural marriage, wrote:

When first hearing the principle taught, believing that he would be called upon to enter into it, he had thought of two

In 1854 Gideon D. Wood and his wife visited in Fillmore and renewed their acquaintance with Adelia and her people. At that time he proposed that she should become his second wife, which she did, and Heber C. Kimball performed the marriage ceremony. She moved to Springville, but soon found that although Mr. Wood was kind to her, his wife could not accept a plural wife in her life, and so as time rolled on she concluded to leave. She returned to her own people in Fillmore. Soon afterwards she became the wife of President Heber C. Kimball. The following is taken from her memoirs:

Now I began to think seriously upon my condition, upon this state and my future state of existence and felt that I should choose one that would not only be able to save himself, but also me. That is one who by his daily walk and habits and good counsel would make such impressions on my mind that I would want to walk the same path that he trod. Now don't misunderstand me. I believe every woman will have to work out her own salvation and by her integrity and faithfulness will be able to stand shoulder to shoulder with her head. But on the contrary no matter how good a man may be and his wife or wives live in open

rebellion to him and will not give heed to his sayings or honor him in his place, I don't believe he can do anything for them until they have repented and paid the penalty of their wrong-doings. Now I could think of no person that could fill this responsible place better than Heber C. Kimball for I had always looked upon him as being as near perfect as man could be and live in the flesh. So I concluded to become his wife, but before doing so I wanted to know how sister Vilate Kimball felt to have more added to their large family.

I did so. She seemed perfectly willing, but gave me to understand that there were a great many things to put up with in such a large family. Now this I was prepared for and made up my mind to so live that I would not be a detriment to them. So on the 9th of October, 1856, Vilate went to the Endowment House with me and gave me to her husband to be his wife for time and all eternity. In a few days I left for home expecting him to come and spend some of his time in Fillmore that winter, as the brethren were coming to



Adelia Almira Wilcox Kimball

hold Legislation then, but they did not come for it was changed from Fillmore to Salt Lake City.

The winter passed slowly by and the last of March 1857, my brother had the pleasure of moving me and what little I had from Fillmore to Salt Lake City. When we arrived there my husband put me in with several of his wives to live, all eating at the same table, but each believing as I did the principle I had made up my mind to be satisfied with, whatever good place my head saw fit to place me in, and with this determination I soon got used to it and quite liked it. . . . I had a bad felon come in the palm of my right hand, just below the two forefingers, from which I suffered very much and was not able for several weeks to do anything, and at last I had to go to Dr. Williams and have it lanced. And now being placed in this condition and not being able to do anything, but having to be waited upon, I soon found I was among friends, for the women were all good and kind to me. In particular Ellen Sanders, she did for me the same as she would if I had been her own daughter — did my washing, cooked my food and brought it to me, dressed my hand and did all she could to alleviate the pain and would have done more if she could. She was the pioneer woman and knew what it was to endure privations and stand fatigue. After I got so that I could do my part, we took the work week about. This kept us very busy while it lasted, and while we had plenty of time to mend, spin, or make our clothes or whatever we had to do, occasionally when our lord could find the time, he would come in and visit with us and instruct and teach us our duty and if he saw anything he thought was wrong in any one of us, he was not slow to tell us. . . .

It was now nearing the 24th of July, 1857. President Young had had it given out that they would celebrate it in Big Cottonwood Canyon. So on the 23rd our leading brethren with their families and many more up near Silver Lake, made a bowery; laid a flora so that everyone could enjoy themselves and everything bespoke a good time, but who can tell what tomorrow will bring forth. The next morning it was bright and clear and the brethren and sisters were early astir, yelling themselves ready, anticipating a good time. Some had gone to the Lake and others had assembled in the bowery and right in the height of their enjoyment here came an express telling President Young and company that Johnston's Army was on the road coming to Utah to bring more trouble on the Saints. Now President Young had said if we were let alone for 10 years he would not fear them and it was just 10 years to a day. Now there was quite a change in the feelings of the company; from pleasure to the thoughts of coming danger, and they were like the burnt child. They had had to pass through the mill too many times to want to pass through it again. We all returned home and continued in our regular round of duties. The leaders were busy in preparing for the coming crisis and the next fall and winter many of the brethren were stationed in the canyons to prevent the army from coming in. The next November I was

band and wife for all eternity." This was the test for Heber. Vilate's test was yet to come.

Heber, through the Prophet Joseph, was commanded to take a young widow with two small children as his wife without telling Vilate. This deception grieved Heber sorely. He was commanded three times before he yielded. Vilate noticed a change in his manner and appearance and inquired as to the cause. Heber tried to evade her questions. His looks became haggard and his body ill with the mental strain. Finally Vilate retired to her room and bowed down before the Lord, pouring out her heart to Him. As she knelt, it all became clear to her. Before her was illustrated the order of Celestial Marriage in all its glory and beauty, together with the exaltation and honor it would bring to her if she would accept it and stand in her place at her husband's side. She also saw the woman he was to take as a wife.

With a beaming countenance she returned to her husband saying, "Heber, what you have kept from me the Lord has shown me." She told what she had seen and said she was satisfied, and knew it was from God. She faithfully kept her covenant, and though her trials were many and often difficult to bear, she knew that Heber was also being tried, and her integrity was unflinching to the end. She stood by as Heber took many wives, who always found in Vilate a faithful friend. Helen Mar, the eldest daughter of Vilate and Heber, was subsequently given to the Prophet Joseph in the Holy bonds of Celestial Marriage.

Sometime later, the Saints were driven west toward the Missouri by mobs from Nauvoo and they finally made a camp called Winter Quarters, now known as Florence. A stalwart band was then chosen to hasten on to the Rocky Mountains, but they were delayed until the following April. Meanwhile Vilate, on February 2, 1847, gave birth to her seventh son, and so remained behind in Winter Quarters.

Heber returned for his family the following year when the main body of Saints left for the Rockies, which they reached in September 1848. Heber's family at this time, including his adopted children and others dependent on him for support, numbered over 100. After arriving in Salt Lake Valley, Heber built homes for his various families. Vilate's home became one of the most beautiful garden spots in the Valley.

After the Saints were settled, Heber C. Kimball prophesied the coming of famine. He counseled the people to lay in stores of food and grain. Some took heed and some did not. In 1856 the prophecy became a reality and Heber put his family on short rations so as to relieve the suffering of others. He had taken his own advice and laid in thousands of bushels of wheat, bran, shorts, corn and barley, all of which were used before the next harvest.

While feeding needy people on the best her larder afforded, Vilate sent her own children into the fields to dig roots, which she would

the intimacy and friendship between Heber C. Kimball and Brigham Young began. Sometime in the fall or winter of 1831, Heber and Vilate joined the Baptist Church. About three weeks later, elders of The Church of Jesus Christ of Latter-day Saints came to Victor, where the Kimballs received the gospel message. In September 1832 Brigham Young's wife, Miriam, died, leaving two little daughters. These children were taken into Vilate's home and from then until they left Mendon, the families of Brigham and Heber were as one.

In the fall of 1833 Heber disposed of his possessions in Mendon and moved his family to Kirtland, the center of the Church. The family at this time consisted of the parents and two children, *Helen Mar* and *William Henry*. An elder daughter Judith and a younger son, Roswell Heber had died. Brigham Young and his two daughters traveled in the same wagon with the Kimballs to Kirtland, where Heber soon acquired a home which he shared with his friend until the latter was able to procure one of his own. Brigham Young, a carpenter, joiner, painter and glazier, was the builder of the new Kimball home.

On June 13, 1837, Heber C. Kimball was called to leave Kirtland to open the English Mission. Heber prayed to God that "He, who careth for sparrows and feedeth the young ravens when they cry" would supply the wants of his wife and little children in his absence. He laid his hands on each of their heads in turn and gave them a father's blessing.

After Heber returned from England, the Kimballs were driven, with other Saints, from Kirtland to Missouri and subsequently to Commerce, Illinois, which later became Nauvoo. The Kimball family settled on a farm belonging to a Brother Bozier. Here Heber pulled down an old stable and laid up the logs at the back end of the owner's house, putting on a few rough, unshaved shingles to cover it. The makeshift cabin had no floor or chinking, and when the rain fell the water stood ankle-deep in places on the ground. There were about six families staying in the Bozier house, and while there many members of the Church, including Vilate, were very ill with cholera, chills and fever.

When the Prophet Joseph received the revelation concerning Celestial Marriage, he was very cautious as to whom he told. Before he told Heber C. Kimball, he decided to test him. The test was no less than a requirement that Heber surrender his beloved wife Vilate to Joseph in marriage. This revelation nearly paralyzed Heber. He could scarcely believe his ears, yet he knew the integrity of Joseph too well to doubt him, and recognized the divinity of his word.

For three days Heber fasted and prayed, then with a broken heart, he led his dear wife to Joseph's house and presented her to the Prophet. Joseph wept at this proof of Heber's devotion and joined the hands of the devoted pair and "by virtue of the sealing power and authority of the Holy Priesthood made Heber and Vilate hus-

moved up on the hill in the big house with several of his wives and had to get acquainted and used to their ways. I found them all good women, each one took her share of work and everything went in order. The names of the wives were: Mary Ellen Abel, Christeen Golden, Ruth Reese, Mary Smithies and Aunt Laura Pitkin, an aged lady. Sister Vilate lived in the front part of the house and Sarah Noon, the first wife he ever took in plurality lived in the east end. She had a lovely daughter, Sarah Helen. Ruth had two boys, Jacob and Enoch; Christeen had two boys, Jonathan Golden and Elias. I had one with me, which made five children we had in the family altogether. Mother had been to the city in the fall on a visit and had taken Henry to live with her.

The winter passed pleasantly by each one taking the work a week, which made it one in the kitchen and four out. We had a pleasant room upstairs called the "Drum Room." Here we spent our time when at home; it was still and quiet. Each one working for herself and little ones and whenever we had a cold storm I would wonder where my poor boys were and how they were getting along. A mother's heart is never at rest when absent from her loved ones. The winter passed by without anything of note occurring to disturb the people, but along in April 1858, President Young told the Saints to vacate the city before the Johnston's Army came in. Mr. Kimball loaded up some of the members of his family and sent them to Provo. I was one of the first who went. Christeen and I had a room in Brother Redfield's house. The time passed slowly by and it always seems long when a person is not settled down and doesn't know what they are going to do, and this was the condition we were in until along in July when the glad and joyful word came, "Saints return to your homes." And it was a welcome sound to all for they had been deprived of this blessing just long enough to know how to appreciate it. When I returned to Salt Lake I went with Sister Vilate and lived with her. We did our work together. Her family was not large; herself, husband and three sons, Charles, Brigham and Solomon — all the others being married, myself and daughter making seven in number. Her health was very delicate, but she was naturally ambitious and what she undertook she generally accomplished. What time I had after we got through with the housework I would do for myself....

Our everyday work, after getting through with our own house duties, was sewing, spinning and coloring, and getting the yarn prepared for the loom. In those days we did not have much time to spin, everything had to be done by hand. We had no sewing machine to help us out. In this respect we had the wool to wash, pick and get ready for the carding machine and when carded, ready for the loom. But now there is quite a difference. The wool is taken right from the sheep's back to the factories and made into cloth without any trouble on the part of the owners and those that have never had it to do cannot realize the difference it makes. And still I believe we



Family of Heber C. Kimball — 1888

had as much time then as now for then it was not the fashion and style to take up the mind and time that there is now. The sisters did not try to excel over the others, but everyone seemed to appreciate and value the work of their own hands. And when the brethren and sisters would meet in their socials and parties there was such a spirit of union and love there, no one could help but to enjoy themselves, unless bowed down with some great sorrow which we poor mortals all have to meet when it comes and will through this life.

We were kept quite busy this summer, 1859. Mr. Kimball kept two or three teams freighting from Salt Lake to Camp Floyd and sister Vilate made it a point to see that her sons were well supplied. He, Mr. Kimball, was very peculiar to have things carried on in order in his family. He always took breakfast with Vilate and dinner with some other portion of his family if he was invited, if not he came home. He generally had prayers in Vilate's part of the house together in what was called the "Girls' Parlor," which was separated from Vilate's only by folding doors and here they would all unite in prayer and many, many were the times I have heard him pray for his two absent sons, Abraham Alonzo and Isaac Alphonso, that the Lord would bless them and overrule all things for their good and would lead them to their father's house. On one occasion while waiting on one of the wives who was confined, Mary Ellen, who had never had any children, was promised by her husband that she would have a son and his name should be Peter. After we returned from



Vilate Kimball

Helen Mar's son, Orson F. Whitney, who was noted for his many poetic works and numerous books.

One day Heber C. Kimball was passing through the little town of Victor in the County of Ontario. Being thirsty, he reined in his horse near a house where a gentleman was at work in the yard. He asked for a drink of water and the gentleman went to the well to draw a fresh bucket, at the same time calling to his daughter Vilate to bring a glass from the house. He filled the glass and sent her with it to the young man. It was not long before Heber again had business in Victor and became thirsty opposite the same house. But this time the gentleman waited on him, so Heber with the blunt manner for which he was noted said, "If you please sir, I'd rather 'My Laty' would bring it to me." On his previous visit he had understood her name to be Milaty. Vilate then brought Heber a glass of water, much to the amusement and good-natured teasing of her brothers and sisters. More visits followed and Vilate became as impressed with Heber as he with her. In time, acquaintance ripened into love and they were married November 7, 1822.

At this time Heber lived in Mendon, New York, where he worked in his pottery business during the summer, at his forge during the winter, and his affairs were prospering nicely. It was in Mendon that

written to members of the Kimball family, and to families with surnames the same as the maiden names of Heber C. Kimball's wives.

Before leaving Nauvoo, Heber, like many of the brethren, had entered into the bonds of plural marriage, believing it to be the word of God. Orson Whitney, Elder Kimball's grandson, who as a young man was able to observe the intricate workings of a plural family, has written a fitting introduction to President Kimball's domestic life:

. . . His was one of the most interesting, as likewise one of the most numerous families in the Church. Like the patriarchs and prophets of old, whose example he religiously followed, he was the husband of many wives and the head of a multitudinous posterity. Moreover, it is safe to say that no family in Israel, in its domestic relations, better exemplified the true nature and purpose of the polygamic principle, than the family of Heber C. Kimball.

That much of this was due to his wise government and upright example, none who knew him will doubt, but that it was also largely the result of the nobility of character displayed by the true and faithful women who honored him as husband, father and friend, there is as little room for question.

Heber is credited with having forty-five wives and sixty-five children, but research has shown that several of the women were sealed to him who did not actually live with him as wives. *These women received a special sealing for spiritual reasons that did not constitute a husband and wife relationship in this life.* The history student might wonder why a man would encumber himself with so great a responsibility at a time when there was so little money, often so little food and a general lack of other family necessities. But a vow had been made by the Church leaders when the Saints had been driven from their beloved Nauvoo that none of the old, the widowed, the single women or orphaned children would be abandoned; that somehow they must be cared for and brought to the Valley of the Mountains, and Heber, faithful to his trust as a servant of God and a leader in his Church, was not, as we have learned, a man who shirked responsibility. Ofttimes, when sending his sons out on various labors, he would remind them of the "more than a hundred" he had to take care of.

*Vilate Murray Kimball*, the youngest daughter of Roswell and Susannah Murray, was born June 1, 1806, in Florida, Montgomery County, New York. Her folks were of Scottish descent, having left Scotland in 1635. As a people they were gentle, kind-hearted, refined and intelligent and often displayed an ability to create delightful poetry. Vilate wrote many tender and beautiful poems, and passed this talent on to a number of her descendants, a few of whom are her daughter Helen Mar, who wrote both prose and poetry, and

Provo this child of promise was born and a beautiful babe he was and bid fair to be a great comfort and blessing to his mother, but who of us can look ahead and see what is going to be. And she, after living so long childless and he being born according to promise, never for a moment thought but what he had come to stay, but that was not to be. He took very sick and they could not save him. This was a sad blow to her.

About this time in the fall of 1859, Ellen, who had been so good and kind to me, moved by herself on the corner near City Creek. She had a pair of twins, Joseph and Augusta. She, Augusta, was one year younger than my Mary Eliza. They became very much attached to each other and were together a good deal of their time. Not long after they moved, Augusta took down with typhoid fever. She would call for Mary Eliza to bring her a drink of cold water. She was sick for several weeks and everything was done for her that kind and sympathizing friends could do, but all to no purpose. She had to succumb to the disease. The afternoon before she died she talked to all the family that were present and all that were not present sent word to them. She lived until twelve o'clock and then passed away at the age of ten years — too good and pure to stay. Joseph, the other twin, lived about a year afterwards and then died, so Ellen was left with but two children, Rosalia and Jedediah Heber.

Soon after this, Brother Croft and wife came to Salt Lake to October Conference and gave me an invitation to go home with them which I gladly accepted, all being willing except Sarah Ellen, a lovely girl, black eyes, dark hair and a lovely complexion. She had become attached to me and I thought everything of her. She said to me, "Don't go, Delia, I shall be so lonesome!" We started, had a pleasant trip, reached Fillmore all right; found Mother, brother and sisters and children all well and pleased to see us as we took them by surprise. They were not looking for us. And here we spent a pleasant winter in visiting around among our friends and relatives, for I had become very much attached to some of the brethren and sisters I had become acquainted with.

The young folks attended dancing school during the winter in the Stake House and Mother and I would go occasionally and look on, and thus the winter passed by. In the spring, Brother Croft was going to Conference, for I don't think he ever missed one. And he proposed to take me to the city, which invitation I gladly accepted as I was quite anxious to get home, little thinking what I would have to meet when I got there. We left Fillmore feeling well and that I had been paid for coming and was now ready to go back and do what little I could. We had a good time, but did not reach the city until after dark. Brother Croft drove to the house and I got out, but he would not stop as he had friends he always stayed with while in the city. I went into the kitchen. It was all dark, but the hall was opened that went into the parlor and I saw it was lighted up and so I went in and found quite a number of the family assembled

there and by the mournful and solemn appearance of each one I knew something had happened and was told that Sarah Ellen was dead and had been buried that day. And oh what a shock it was to me! I had come home with the fond hopes of seeing and enjoying her presence and company around, as we had before. She was sixteen and whenever she could, had spent a good deal of her leisure time with me. Time wore on and we had to become reconciled to her loss, and so it is. No matter how near and dear to us our friends are, when death comes we know we cannot bring them back; there is a vacant place in the family circle that time alone can remove and so it was in ours. In a short time two lovely girls had been taken away and the loss was keenly felt by all.

Sarah M. Kimball, of another family by the name of Kimball but no relative to ours, gave Mr. Kimball a squaw by the name of Kate. She lived in the big house, would help the folks when needed, but did not have to work hard, was treated kind by all.

Things went along from this time as usual from day to day. Nothing particular occurring. We all had our portion of care and work to see to, for there were not any of us who had time to idle away. But now there seemed a prospect that another change was about to take place in the family. Charles Kimball, Vilate's oldest son at home, who had been keeping company with Alvira Free, was to be married, which event took place and as they went to keeping house right away, of course, it meant one less in our own circle at home. And for one I missed him — for he was always sociable, and if he had any troubles in his boyhood days he would confide in me as though I had been his sister and he knew he was safe in doing so for I would give him good counsel. In about one year after they were married they had a sweet little girl born to them and they called her Adda.

In 1862 Sister Vilate went out to Parley's Park to ranch and help out what she could by making butter and cheese and left me to manage affairs at home. In the fall of 1863, Heber Jr., went through to California and, as it was a good chance for me to go as far as Fillmore, I thought I would improve it, so I did. Mary E. and I went that far with him, but before I left, Brigham said to me, "Delia, don't you go for you never leave but something happens." But I thought it was my duty to spend what time I could with my mother and children. We reached them in safety and passed a pleasant winter.

In the spring, when Heber Jr. returned from California, I was expecting to go home with him but he would not let us go with the freight teams, but he hired our passage in the stage. And when we got home there was not a living person to be seen around the place and everything was so still and quiet that it made it seem as though something had happened, and so it proved. When we went into the house we found they were holding funeral service over the remains of the Indian girl who had died, and I was told by Sister Kimball that Brigham had just gone to England on a mission and

The Saints were then building the Kirtland Temple. He had but little means but he subscribed two hundred dollars and paid over the money.

George Q. Cannon:

I have known Brother Heber from my childhood. To me he has been a father. I never was with him but what he had good counsel to give me. And when I speak this I speak what everyone who was acquainted with him might say. He was full of counsel, full of instruction, and he was always pointed in conveying his counsel in plainness to those to whom he imparted it.

#### HIS WIVES AND FAMILY

In 1888 the Kimball family published a book entitled the *Life of Heber C. Kimball*, which was written and compiled by President Kimball's grandson, Orson F. Whitney, son of his daughter, Helen Mar. Mr. Whitney was a young man when his grandfather passed away, and most of President Kimball's sons and daughters were still living. Whitney recalls that during the summer of 1886 a number of the family met in reunion, and at that time the family united on a project to publish the story of the life of their illustrious grandfather. The blessings of the Church Authorities were given to Mr. Whitney, and all members of the family cooperated to help. From page 430 of this book we quote:

We are enabled, however, to present in this chapter a complete list of the members of Heber's family, the names of the wives and children which God had given him, with whatever incidents relating to them that have come into the author's possession.

According to Whitney or members of their respective families, those marked with an asterisk were wives in name only.

Vilate Murray	Christeen Golden	Mary Ann Shefflin
Sarah Peak	Ann Gheen	Charlotte Chase*
Sarah Ann Whitney	Amanda Gheen	Theresa B. Morley
Lucy Walker	Harriet Sanders	Ruth Pierce*
Prescindia Huntington	Ellen Sanders	Maria Winchester*
Sarah Lawrence	Frances Swan	Laura Pitkin
Mary Houston	Martha Knight	Abigail Pitkin
Martha McBride	Mary Smithies	Ruth Wellington*
Sylvia P. Sessions*	Mary Fielding Smith*	Abigail Buchanan*
Nancy Maria Smith	Margaret McMinn*	Sophronia Harmon
Sarah Scott*	Hannah Moon	Sarah Stiles*
Clarissa Cutler	Dorothy Moon	Elizabeth Hereford*
Emily Cutler	Adelia Wilcox	Rebecca Swain Williams*
Mary Ellen Abel	Hulda Barnes	Sarah Buckwater*
Ruth Reese	Elizabeth Cravath	Mary Dull*

This chapter is the result of extensive research through old newspapers, obituaries, histories filed in the Daughters of Utah Pioneers' Library and some Church records. Hundreds of letters have been

president of the Council branch of the Assembly, and in September of the same year, a member of the Council of the first session of the Legislative Assembly of the Territory of Utah.

Although Heber did not profess to be a prophet, his astonishingly accurate predictions led him to be thought of as one, leading President Young to remark: "Heber is my prophet." An instance of this remarkable trait was his prediction of the famine of 1856, which impelled Heber to lay up great stores of provisions in his own bins and storehouses. Fortunately for the hungry, who in the ensuing months came to him for succor, Heber was able to supply many of the needs of the community, though it put his own family on short rations.

On the morning of June 22, 1868, this great and good man, still mentally alert, but bent from the toils of his unstinting service to his religion, his family and his God, passed away. Several weeks before, he had gone to Provo where his wife Lucy and family resided. When nearing her home, the wheels of his buggy went into a ditch, throwing Heber over the forward wheels and violently to the ground. After lying for some time stunned and helpless, and chilled by the night air, he was finally assisted into the house. This accident, though he partially recovered from its effects, was the immediate forerunner of his fatal illness.

At his funeral held in the Tabernacle on June 24th, President Brigham Young said of him:

I will relate to you my feelings concerning the departure of Brother Kimball. . . . He was a man of as much integrity, I presume, as any man who ever lived upon the earth. I have been personally acquainted with him for forty-three years, and I can testify that he has been a man of truth, a man of benevolence, a man that was to be trusted. What can we say to one another? Live as he has lived; be as faithful as he has been; be as full of good works as his life has manifested to us.

Others of his contemporaries were equally complimentary of this man who had labored so diligently among them.

John Taylor:

That he is esteemed and venerated by this people as a friend, a counselor and a father, this immense congregation, who have met on this auspicious occasion, is abundant testimony and proof if any is wanting. But his life, his acts, his services, his self-abnegation, his devotion to the cause of truth, his perseverance in the ways of righteousness for so many years have left a testimony in the minds, feelings and hearts of all who now mourn his departure from our midst.

George A. Smith:

My first acquaintance with him was in 1833, when in company with President Young he moved his family to Kirtland.

now I could see why he hated to see me leave for it was the last time I ever saw him. He went on his mission. The climate did not agree with him. He went into the decline and was sent for to come home. Heber went back to bring him home, but the poor boy, he was destined never to reach there or see his friends, but had to die and be buried on the plains and this caused his mother much grief and sorrow for her health was very feeble at the time and she never got over the sad blow.

While we were gone to Fillmore, Abe would "gas" Christeen and tell her he was going to try and get away with Mary Eliza. She told him if he did he would have to turn over a new leaf and quit being so rough, which he did, and after we returned home there was quite a change in him.

After Abe's father became convinced that he was in earnest and wanted her and it was agreeable to her and all parties concerned, he hurried it along for he did not believe in long courtships. So in May 1865, they were married in the Endowment House. They lived in the east of the big house until late fall, then moved down under the hill. Sister Kimball told him she thought I ought to have the privilege of living with my daughter and he consented to it and I did not object, never dreaming he would move away from the family. (End of quote.)

Adelia with Abe and his wife moved to Grantsville to take care of the Kimball cattle and horses. Abe's health improved and his father thought he should return to Salt Lake and work in the carding machine shop. So in May they returned to the City.

Again quoting from Mrs. Kimball's memoirs:

In the meantime Sister Kimball's health declined with her sickness and Brigham's death and burial on the plains. In her present state this was too much for her and on the 22nd of October, 1867, she departed this life leaving a loving husband and sorrowful family, for she truly had been a faithful wife, a kind mother to her children and grandchildren. And in fact she had been mother to the whole family, and a true friend to the poor. Surely such a woman could not help but be missed, but when death comes we all have to go and friends have to become reconciled as best they can. (End of Journal.)

The following account of Adelia A. Wilcox Kimball was taken from the *Woman's Exponent* of November 1, 15, 1896:

Adelia A. Kimball died at Kanosh, Millard County, October 19, 1896, aged 68 years, 7 months and 17 days. She was married to President Heber C. Kimball and lived in his family until her daughter Mary Eliza was married to Abraham A. Kimball and he was called on a mission to the Muddy. She accompanied them, and there she acted as president of the Relief Society. The family, after a few years spent in that then inhospitable country, moved north as far as Kanosh County, where she has lived up to the time of her death. On January 1, 1875, she was elected president of the Relief

Society of the Kanosh Ward and for nearly twenty-two years has labored faithfully in that capacity. She was well qualified for that position, being a woman of kind and gentle disposition, always ready with the healing balm of charity and spiritual counsel for the afflicted. Her soul was full of peace to all mankind. She was never known to endorse a slander or encourage gossip. She had a great reverence for the Priesthood, and her presence brought with it an influence of peace. Even the rudest boys upon the streets noted Aunt Adelia's approach, for all who knew her loved her. For the last two years her health has been failing, and for the last year she has been mostly confined to her bed. She was conscious to the last, and as the shadows of this life bore down upon her and the horizon of her bright reward was dawning, she called her children and her grandchildren around her bed and bore to them a faithful testimony of the truth of the Gospel urging them to be true and steadfast in the great work of God, then silently passed away. The immediate cause of death was catarrh of the stomach and head, from which she suffered greatly.

The funeral was under the direction of the Ward Relief Society and beautifully conducted. The procession walked from the residence two blocks to the meeting hall; first came President I. N. Hinckley and Bishop Jesse Hopkinson, followed by two members of the High Council; then the Bishop's counselors followed by six veterans in the Priesthood, bearing in their hands the beautiful casket containing the corpse; then followed the whole body of the Relief Society, and lastly citizens of all ages and faith, did honor to the deceased. The casket was placed in the center of the hall and upon it stood a large cross of new cut flowers.

B. H. Watts, George Crane, James Abraham and Bishop Hopkinson were the speakers and President I. N. Hinckley endorsed all the good things that had been said of our departed sister. He counseled her offspring and all assembled to emulate her life and example, as being among the bright and faithful ones of this life. Then was tenderly laid away the body of a rare member of womankind, whose peaceful life leaves sweet memories with all who knew her.

*Mary Smithies Kimball* was born at Barshe Lees, Lancastershire, England, October 7, 1837. President Heber C. Kimball wrote the following:

The first child born in The Church of Jesus Christ of Latter-day Saints in Great Britain was the daughter of James and Nancy Ann Knowles Smithies. After she was born her parents wanted to take her to the church to be sprinkled, or christened, as they call it. I used every kind of persuasion to convince them of their folly; it being contrary to the Scriptures and the will of God; the parents wept bitterly, and it seemed as though I could not prevail on them to omit it. I wanted to know of them the reason why they were so tenacious; the answer was, "If she dies she cannot have a burial in the churchyard." I said to them, "Brother and Sister Smithies,

of the Church and Heber C. Kimball and Willard Richards as counselors.

The following year, Heber led a company of Saints to Salt Lake Valley, including as many members of his family as were prepared to make the journey. He soon built a large, commodious home on North Main Street which remained his permanent residence until his death on June 22, 1868. It was located in the 18th Ward, which was settled by President Brigham Young, Heber C. Kimball and Newel K. Whitney in the spring of 1849. These were about the only families in the ward for several years, and it was not until the bench east of President Young's gardens was opened for settlement that the ward began to grow.

The struggles of those first years are well known; suffice to say that Heber C. Kimball was a stalwart colonizer and provided well for his many dependents. His biographers attest that he never chose the easy life, and never allowed his children to do so. He sent his sons into harsh places to colonize — Meadowville in Rich County; Parley's Canyon, where they took up land along the trails; arid Millard County and sagebrush-covered Grantsville, and members of his family to American Fork where he acquired land. Yet his love for his children was well known, too. Proof of that lies in one of his discourses, part of which we quote:

When I speak to my children, I speak as a father, and there is no person on the earth that has more tender feelings for his children than I have. I want the older ones to be a pattern for the younger ones, and inasmuch as there is hardness, put it away; for it is like a seed which, if it be cultivated, grows to a tree, grows to maturity, and when it brings forth fruit, it brings forth hardness and tyranny. We should always endeavor to plant peace and kindness. Remember, always, to be affectionate to your parents. . . .

I want my children to show proper respect to all men, and be gentle to them, as you want they should be gentle to you. Be subject to all officers both civil and religious, and reverence them in their offices. When you speak of the prophet and the apostles, speak well of them and not reproachfully. Reverence all men in their respective places, and never speak disrespectfully of them, nor of any person on the earth. . . .

Heber's life now became involved completely in the affairs of the Church and community. As first counselor to Brigham Young his influence was great among the people, and he worked unceasingly at the side of the president in formulating the plans that would put the struggling Saints on firmer ground. In March of 1849 the Provisional Government of the State of Deseret was organized, with Heber C. Kimball as Chief Justice. He also became Lieutenant-Governor of the Provisional State of Deseret. At the session of the Legislature of Deseret, held in March 1851, Apostle Kimball was

they landed at Liverpool on the 20th, a month after Queen Victoria was enthroned, and three days later, at Preston, Apostle Kimball preached the first Mormon discourse ever heard on foreign soil. Nine in number, the initial baptisms took place in the River Ribble at Preston on the 30th day of the same month, with *George D. Watt* receiving the first. The work spread rapidly. In eight months they converted and baptized about two thousand, most of them brought into the fold by the magnetic preaching of Apostle Heber C. Kimball. On April 20, 1838, he with Apostle Hyde and Elder Russell, embarked for home.

Heber now joined the main body of his people at Far West, Caldwell County, Missouri, reaching there July 25th. He passed with them through the terrible ordeals of the following fall and winter, maintaining his integrity without flinching, while a number of the most prominent elders weakened and fell away. Later, having gained his liberty, Elder Kimball visited the Prophet and others in prison, and assisted President Young in superintending the winter exodus of the Saints from Missouri. He was one of the party who, on April 26, 1839, went back to Far West to fulfill the prediction made concerning them and their start from that place upon the second apostolic mission to Europe.

It was September, however, before they left Nauvoo. Heber and his friend Brigham were so ill they could scarcely travel, and their families were ailing and almost destitute. But Vilate Kimball and Mary Ann Young, rising to the occasion, urged their husbands to honor the call made upon them and faithfully fulfill their mission. Thus, the apostles sailed from New York on March 9th and landed at Liverpool on the 6th of April, 1840. They met with brilliant success during this second mission.

Heber returned to Nauvoo July 1, 1841, and at once became active in the affairs of the Church. The Twelve met almost daily with the Prophet, and various tasks were assigned them. On the 16th of August Joseph made the statement in a public sermon that "the time had come when the Twelve should be called to stand in their place next to the First Presidency . . . and assist to bear off the Kingdom victorious to the nations."

Elder Kimball began during this time the construction of a home in Nauvoo which stands to this day as one of the beautiful residences in that city. When the Prophet was slain in Carthage Jail on the 27th of June, 1844, Heber was in the Eastern States on a mission for the Church. He returned to Nauvoo during the first week of August and was present at the conference when the Twelve were sustained as the leaders of the Saints. In this capacity he was with the historic band of pioneers who made the first journey to Salt Lake Valley in 1847. Returning to the Missouri River in the fall, he met with the Twelve at Council Bluffs on December 27, 1847, when the First Presidency was reorganized, with Brigham Young as president

I say unto you in the name of Israel's God, she shall not die on this land, for she shall live until she becomes a mother in Israel; and I say it in the name of Jesus Christ, and by virtue of the Holy Priesthood vested in me." That silenced them, and when she was two weeks old they presented the child to me; I took it in my arms and blessed it, that it should live to become a mother in Israel. (End of quote.)

The child's name was Mary Smithies, who afterwards became Heber's wife and the mother of several children. Soon after their baptism, the Smithies family left England for America, settling in Nauvoo. They began the journey across the plains in the Daniel Spencer Company, experiences of which are recorded in Mr. Smithies' journal. In the same journal the following information was found:

"January 25, 1855, I gave my daughter Mary to Heber C. Kimball for a wife. They were the parents of five children, Mary Melvina, James Heber who died as a child, Wilford Alfonso, Lorenzo Heber, Abbie Sarah." The *Deseret News* of June 8, 1880, printed the following:

Mary Smithies Kimball, wife of Heber C. Kimball, died June 8, at her residence in Farmer's Ward. She had been suffering for about a year with dropsy but was improving. Her death was quite sudden and unexpected. The funeral will be held Thursday at Farmer's Ward.

*Abigail Buchanan Kimball*, born Jan. 9th, 1802, is listed as having come to Utah with her husband's family in 1848. She was then 46 years of age. In our research for the records of this wife we have talked with many descendants of John Buchanan, who was a citizen of Nauvoo and a worthy member of the Church, who say that they remember of having been told that one of their family married Heber C. Kimball.

*Mary Ann Shefflin Kimball*. Mother Shefflin, as she was known in the Kimball household, came to Utah in 1848 in the Kimball company. She died in 1854 and is buried in the Kimball-Whitney Cemetery.

*Ruth Wellington Kimball*. In our files we have a record of Ruth W. Kimball, wife of Heber C. Kimball, born March 11th, 1809, claiming that she was 39 years old when she came to Utah in the Kimball company. She died before 1888.

*Elizabeth Hereford Kimball*. This wife of Heber C. Kimball was born July 1789 in Herefordshire, England, and is listed as one of the members of the Heber C. Kimball company of 1848. While on his mission to England, President Kimball converted the Moon family. The wife of William Moon, grandfather of Hugh Moon a prominent pioneer, was Hannah Hereford, and we have been led to believe by our research that Elizabeth was a relative of Hannah Hereford Moon. In the *Porter Rockwell Story* is noted the hiring of a Hereford boy.

*Mary Dull Kimball.* The only record we have of this wife, whom historian Whitney named last, is that she started to Utah in 1848 in her husband's company.

*Margaret McMinn Kimball.* The only record we have of this wife is that she passed away before 1888.

#### THE FAMILY CEMETERY

*Kimball & Whitney Cemetery.* The first plot of ground in Salt Lake Valley formally dedicated as a burial ground was the little cemetery known as the Kimball & Whitney Cemetery. It is located on Gordon Avenue, between Main and State streets and between North Temple and First North streets in Salt Lake City, Utah. It was on the hill back of the old Kimball Homestead which faced Main Street. As far back as 1848, Heber Chase Kimball and Newel Kimball Whitney dedicated this sacred spot of ground to the Lord as a private cemetery for the two families. Ann Houston Whitney's remains were the first to be buried there in November of 1848. Her husband, who took part in the above mentioned dedication, was the sixth, following her death two years later. The remains of Heber C. Kimball, his wife, Vilate, and also Ellen Sanders Kimball, one of the first three pioneer women to enter Salt Lake Valley were interred in this cemetery, as were those of Newel K. Whitney, second presiding bishop of the Church. In all, there are about thirty-three Kimballs, thirteen Whitneys and ten hired help and friends buried there.

When Solomon Kimball returned from Arizona in 1886, he found the cemetery in a neglected condition. There was no fence around it. Nine-tenths of the graves could not be identified, and worse yet, the title to the property was in the hands of four different people, each of whom was determined to commercialize it. Soon after, he found that it had been sold for taxes. He took the matter in hand and discovered an old territorial law that exempted all burial places from taxation. He did not cease his labors until the titles were in possession of the Kimball family and a right-of-way was obtained to Main Street. A good iron fence was placed around the property. Four of the lots which belonged to Heber C. Kimball's estate were found which had been overlooked by the administrators. Proceeds from the sale of these lots brought \$3,000 which was used to beautify and improve the cemetery. Lawn and beautiful evergreen trees were planted and a caretaker, John Drakeford, hired. Mr. Drakeford served in this capacity for many years. Solomon went before the city council who granted the perpetual right to allow the honored dead to remain there on condition that the family improve, beautify, and take care of this piece of property and allow no more interments to be made there.

Solomon F. Kimball was manager and custodian of the Kimball & Whitney Cemetery for twenty-five years. During that time it was



Heber C. Kimball

In the fall of 1832 the three friends visited Kirtland, Ohio, and there on the 8th of November met for the first time the Prophet Joseph Smith. A year later Heber sold his possessions and moved with his family to Kirtland, arriving about the first of November. In June of 1837 Elder Kimball was placed at the head of a mission to England, the first foreign mission of the Church. Accompanying him were Orson Hyde, Willard Richards, Joseph Fielding, John Goodson, Isaac Russell and John Snyder. Sailing from New York July 1st,

He was a singular compound, in his nature, of courage and timidity, of weakness and strength; uniting a penchant for mirth with a proneness to melancholy, and blending the lion-like qualities of a leader among men, with the bashfulness and lamb-like simplicity of a child. He was not a coward; a braver man probably never lived than Heber C. Kimball. His courage, however, was not of that questionable kind which "knows no fear;" rather was it of that superior order, that Christ-like bravery, which feels danger and yet dares to face it. He had all the sensitiveness of the poet — for he was both a poet and a prophet from his mother's womb — and inherited by birthright the power to feel pleasure or suffer pain in all its exquisiteness and intensity.

Whitney's reference to Heber's integrity and courage is aptly borne out in the many discourses he presented to the Saints during his life as one of them. Through these, more than in any other way, has he left a legacy of his strength.

Heber Chase Kimball was born in Sheldon, Franklin County, Vermont on June 14, 1801, the fourth child and second son in a family of seven. His father was Solomon Farnham Kimball and his mother, Anna Spaulding. Heber derived his middle name from a Judge Chase, by whom his father was reared from early childhood. In February 1811 the Kimballs moved from Vermont and settled at West Bloomfield, Ontario County, New York, where Heber, at the age of fourteen, having quit school, was put to work in his father's blacksmith shop. When the boy was nineteen the family property was lost and Heber was thrown entirely upon his own resources. Because of sensitiveness and extreme diffidence, he suffered much in his lonely hours and friendless situation. He related that he often went two or three days without food, "being bashful and not daring to ask for it." His brother Charles, hearing of Heber's condition, sent for him and offered to teach him the potter's trade, an offer that was gladly accepted. His masterful treatment in after years of his favorite text, "The clay in the hands of the potter," undoubtedly arose from his early intimacy with that trade. While living with his brother, the latter moved to Mendon, Monroe County, New York, and there Heber finished his apprenticeship and began working for wages. Six months later he purchased his brother's business in which he prospered for upwards of ten years.

During the fall or winter of 1831, elders of The Church of Jesus Christ of Latter-day Saints came from Pennsylvania to Victor, five miles from Mendon, and stayed at the home of Phineas H. Young. At the time, Heber and his wife Vilate were members of the Baptist Church, but after investigating the new religion they accepted it, Heber being baptized April 15th, 1832, and Vilate about two weeks later. Brigham Young, Heber's intimate friend, had been baptized a day before Heber, and together these two along with Joseph Young, labored as elders in the small branch organized at Mendon.

kept up by donations from members of the Kimball and Whitney families. Annual reports were mailed to members of the families listing donations and expenditures and each contained poems, photographs and short sketches of those buried in the cemetery. Alice Kimball Smith and Annie Kimball Knox, daughters of Heber C. Kimball, were the next cemetery custodians; followed by Joseph Kimball, then J. Golden Kimball. It was through the efforts of J. Golden that the Latter-day Saints Church assumed perpetual care of the Kimball & Whitney Cemetery. —Mariba Kimball Cornia

#### NAMES OF THOSE BURIED IN THE KIMBALL-WHITNEY CEMETERY

*Heber Chase Kimball*, born June 14th, 1801, died June 22nd, 1868.

*Vilate Murray Kimball*, born June 1st, 1806, died October 22, 1867. Her son, *Murray Gould*, born June 30, 1850, died June 27th, 1852.

*Sarah Peak Kimball*, born May 3, 1811, died December 3rd, 1873. Her daughter, *Sarah Helen*, born July 1st, 1845, died Dec. 1st, 1860. Also her son, *Heber*, born 1849, died 1850.

*Laura Pitkin Kimball*, born September 10th, 1790, died Nov. 16th, 1866.

*Sarah Ann Kimball*, born March 22nd, 1825, died September 4th, 1873. Her son, *David Orson*, born August 22nd, 1848, died April 16th, 1849.

*Ann Gheen Kimball*, born December 20th, 1827, died October 12th, 1879.

*Theresa Morley Kimball*, born July 18th, 1826, died October 7th, 1855.

*Ellen Sanders Kimball*, born 1829, died November 22nd, 1871. Her son, *Samuel*, born January, 1848, died July, 1848. Also her twins, *Joseph H.* and *Augusta*, born June 2nd, 1850, the former died about 1865 and the latter in 1862.

*Mary Ann Shefflin Kimball*, born — — —, died in 1854. *Prescindia Huntington Kimball*'s daughter, *Prescindia Celestia* born January 9th, 1849, died May 9, 1850.

*Christeen Golden Kimball*'s daughter, *Cornelia C.*, born June 7th, 1850, died December 23rd, 1853.

*Ruth Reese Kimball*'s daughter, *Susannah*, born July 10th, 1851, died same day. Her son, *Jacob Reese*, born April 15th, 1853, died May 30, 1875. Her son, *Enoch H.*, born September 29th, 1855, died August 20th, 1877.

*Lucy Walker Kimball*'s son, *Willard H.*, born June 25th, 1853, died December 15th, 1854. Her son, *Josbua H.*, born October 22nd, 1862, died 1863. Also her son *Franklin H.*, born August 28th, 1864, died in 1865.

*Harriet Sanders Kimball*'s daughter, *Harriet*, born 1854, died same day.

*Mary Smithies Kimball*'s son, *James H.*, born April 9th, 1860, died June 2nd, 1865.

Mary Ellen Abel Kimball's son, *Peter*, born December 19th, 1858, died September 27th, 1860.

William H. and Melissa Coray Kimball's son, *Charles Martin*, born November 22nd, 1859, died June 22nd, 1862.

David Y. and Lizzie Kimball's son, *Lawrence*, born July 26th, 1871, died same day. Their son, *Edwin Roy*, born November 1st, 1872, died November 4th, 1872.

Samuel H. Kimball's wife, *Oradine Pratt*, born March 5th, 1853, died August 6th, 1872. Their son, *Elmo*, born July 17th, 1872, died October 12th, 1872.

Samuel H. and Isadore S. Kimball's son, *Samuel Henry*, born November 23rd, 1874, died November 12th, 1875.

*Newel Kimball Whitney*, born February 5th, 1795, died September 23rd, 1850. His wife, *Ann Houston*, born May 8, 1821, died November 16th, 1848. His son, *Newel Melchizedek*, born February 6th, 1847, died 1856.

Horace K. Whitney's wife, *Lucy Amelia Bloxum Whitney*, born December 25th, 1834, died September 10th, 1851. Her son, *Newel K.*, born September 10th, 1851, died three weeks later. Horace K. and Helen Mar Whitney's son, *Horace K.*, born September 1st, 1849, died same day. Their daughter, *Vilate Murray*, born June 2nd, 1853, died February 5th, 1870. Their daughter, *Phoebe Isabel*, born September 24th, 1869, died July 23rd, 1874.

Horace K. and Mary Cravath Whitney's daughter, *Elizabeth Sykes*, born December 20th, 1870, died August 3rd, 1872. Their son, *George Washington*, born July 4th, 1878, died September 4th, 1878.

Elizabeth Ann Whitney's father, *Gibson Smith*, born January 17th, 1791, died 1867.

John K. and Ann L. Whitney's son, *Bradley*, born July 5th, 1871, died January 5th, 1874.

Ann Maria Whitney Hall's son, *Albert Verro*, born January 25th, 1872, died January 5th, 1873.

William Tucker's first wife, who died in the early fifties. His adopted son, *Joseph Haslam*, who died about 1860.

*Hosea Phillip Cushing*, born 1827, died 1855.

*David Smith*, born . . ., died 1852.

*John Crandall*, born 1820, died August 1856. His son, *Simeon*, born about 1845, died 1857. Also his son, *John*, born about 1852, died 1857.

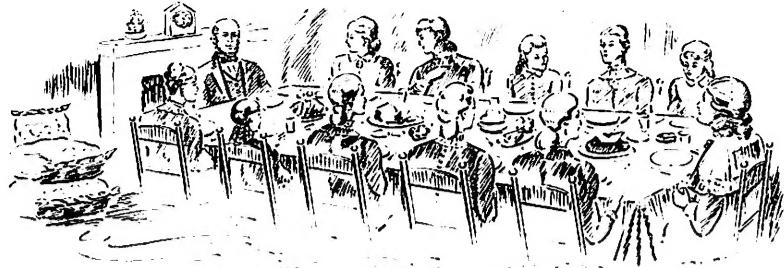
*Joseph G. Hovey*, born November 12, 1812, died May 6th, 1868.

Indian girl *Kate*, born about 1845, died about 1867.

Indian girl *Mobie Vance*, born 1852, died 1869.

As far back as 1848, Heber Chase Kimball and Newel Kimball Whitney dedicated this sacred spot of ground to the Lord for a private cemetery for the two families, and Ann Houston Whitney's remains were the first to be buried here, and her husband, who took part in the above mentioned dedication, was the sixth, having died two years later.

—Martha Whitney Inch



## Heber C. Kimball His Wives and Family

We should remember the poor. Gal. 2:10



OR TWENTY-ONE years after the settlement of Salt Lake Valley, Heber C. Kimball was to hold the position of right-hand man to President Brigham Young, his long-time friend and associate. This great man, one of the original Twelve Apostles of The Church of Jesus Christ of Latter-day Saints, and father of its first and one of its most important foreign missions, played a vital role in the early history of the Church and its establishment in the West. A trusted friend of the Prophet Joseph Smith, he was equally true and steadfast to his successor, whom he served as first counselor from 1847 until his death in 1868. Probably no better description of this remarkable man exists than that found in Whitney's History of Utah:

Tall and powerful of frame, with piercing black eyes that seemed to read one through, and before whose searching gaze the guilty could not choose but quail, he moved with a stateliness and majesty all his own, as far removed from haughtiness and vain pride, as he was from the sphere of the upstart who mistakes scorn for dignity and an over-bearing manner as an evidence of gentle blood. Heber C. Kimball was a humble man, and in his humility, no less than his kingly stature, consisted his dignity, and no small share of his greatness. It was his intelligence, earnestness, simplicity, sublime faith and unwavering integrity to principle that made him great, not the apparel he wore, nor the mortal clay in which his spirit was clothed. Nevertheless, nature had given him a noble presence in the flesh, worthy the godlike stature of his spirit.